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Vol. XVI, No. 3

November, 1945



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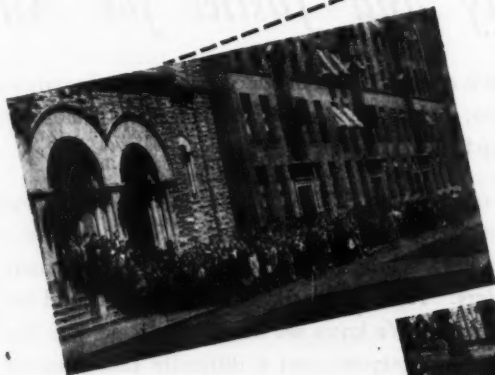
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Contributors to This Issue

Sister Mary Clara

Sister Mary's studies and professional activities have been devoted mainly to the field of kindergarten training. She has contributed many articles on this subject to the *Journal of Religious Instruction*, *The Catholic Kindergarten Review*, and *The Catholic School Journal*. The present is the first of a series of articles which will appear at intervals during the coming year.

Very Reverend Richard H. Ackerman, C.S.Sp.

Our readers will undoubtedly be glad to receive this direct message from the National Director of the Pontifical Association of the Holy Childhood, in the constant expansion of which our schools are so deeply interested. Father Ackerman's article will surely result in a more general appreciation of the purpose and ideals of the Association.

Hugh Graham, Ph.D.

Dr. Graham pursued his higher studies successively at De La Salle College, Waterford, Ireland; Royal University of Ireland (B.A. 1907); Royal College of Science, Dublin; Queen's University, Belfast (High Diploma in Education, 1916); University of Minnesota (M.A., 1919); University of Chicago; University of Minnesota (Ph.D. in Education, 1929). His works include "Early Irish Monastic Schools" (Dublin, 1923) and an unpublished thesis on "History of Education in Minnesota," of which an abstract appeared in the University of Minnesota "Summaries of Ph.D. Theses," II (1943). Contributions from his pen have appeared in practically every educational and historical periodical published in the United States. Since 1930 Dr. Graham has been Professor and Head of the Department of Education and Supervisor of Student Teaching at John Carroll University and at the Notre Dame and Ursuline Colleges in Cleveland. Among the learned societies to which Dr. Graham belongs are: Phi Delta Kappa; American Academy of Political and Social Science; National Society for the Study of Education; N. E. A.; Catholic Historical Association. He was President of the Ohio

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College Teachers of Education in 1933-1934, and has served on the Legislation Committee of the Ohio College Association since 1935.

Brother John F. Emling, S.M., M.A.

Brother Emling pursued his university studies at the University of Dayton (B.S. in Education, his chosen fields being Social Business, English and History) and Western Reserve University (M.A. in Business Administration and Economics). Since graduation, he has made special studies in Guidance and Religious Education. He was a contributor to the first (Freshman) Volume of "Our Quest for Happiness," which is being presently described by Dr. Elwell in the Journal, and is collaborating in compiling a Teacher's Manual for this volume. He is professor of Economics and Religion at the Cathedral Latin School in Cleveland, and serves as Moderator for the Senior Sodality.

Reverend Clarence E. Elwell, Ph.D.

In this issue Dr. Elwell emphasizes the fundamental importance of the principles enunciated in St. Augustine's "De catechizandis rudibus," which have been adopted as the basis for "Our Quest of Happiness." His present article is the third of a series that began in September.

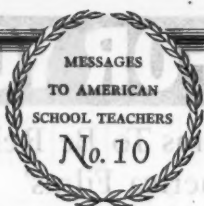
Brother E. Stanislaus, F.S.C., A.M., Ph.D.

Brother Stanislaus received his higher education at the Universities of Pennsylvania and Pittsburgh and at the Catholic University of America, from which institutions he won the successive degrees of A.B., A.M., and Ph.D. in Metaphysics and Social Philosophy. He has taught Christian Apologetics and Philosophy at the University of Alberta, Canada; Philosophy at the University of Scranton; Philosophy, Psychology, and the Philosophy of Education at De La Salle College, Washington, D. C. At present he is Professor of Philosophy and Psychology at the Central Catholic High School in Pittsburgh, besides acting as Director of Guidance. He has published a work on "The Philosophy of Social Change."

Reverend William H. Russell, Ph.D.

This issue contains the second instalment of Dr. Russell's monograph on the necessity of distinguishing clearly between religion and theology.

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THE CATHOLIC EDUCATOR

VOL. XVI

NOVEMBER, 1945

NO. 3

EDITORIAL NOTES AND COMMENTS

The Month of Loosing

The solicitude of the Church for her children does not stop at the grave. Without ceasing she bids her children pray for those who have merely gone before us a little way on the common journey to heaven. The mercy of God is moved by the prayers and suffrages, and particularly by the Holy Sacrifice of the Mass, offered by the Church Militant on behalf of the dead. During November the Church fairly dings into our ears the admonition of Holy Scripture: "It is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins" (II Mach., xii. 46).

The prayers of children pierce the clouds. If we seek to teach religion as a way of life, we must train children to remember their dead and the souls of all the faithful departed. The child must learn to say prayers for the dead, not as a school discipline or a polite convention, but as a high privilege and a solemn duty. The Christian teacher will strive to make his pupils increasingly conscious of the close union that exists between us and the souls in purgatory. Let them not be guilty of the deplorable error of "pre-canonizing" their dead. The example of the Church guards us against that mistake. She never forgets the possible need of the departed soul; on the hundredth anniversary as on the day of the funeral she celebrates the same Requiem Mass with the same piercing cry for mercy. The Office of the Church represents the souls in purgatory as appealing to us: "Have pity on me, have pity on me, at least you my friends, because the hand of the Lord hath touched me."

The month of November brings back to our minds annually

the tradition of special prayers for the dead. Christian teachers will impress upon their charges that it is their duty to storm heaven in behalf of the souls of the faithful departed. Among all nations and tribes, barbarous or civilized, we find a love for the departed and a desire to perpetuate their memory. The Church yields to no one in paying honor to the bodies of her dead, for the frail body was in life the temple of the Holy Ghost and will again become, on the day of the general judgment, the tabernacle of the glorified soul and share its destiny forever. In the inspired words of Holy Writ, Job asserts his confidence that he will in his flesh see his God, that his eyes will behold Him.

During life the body received the waters of Baptism, the chrism of Confirmation, the holy oil of Extreme Unction, and frequently it served as the living tabernacle of the Body and Blood of Jesus Christ. Our Holy Mother surrounds the dead body of her faithful child with every mark of distinction and reverence. Even mourners who do not share our faith desire to see the body of a dead Catholic given all the honors specified in the ritual of the Church. Denial of Christian burial is a stigma to be abhorred. Christian charity will spend itself in putting a charitable construction upon the slightest sign of penitence on the part of a dying Catholic who has during life ignored countless opportunities of grace.

Living in a Catholic atmosphere, the Catholic child absorbs this splendid tradition of respect and reverence for the body of a dead Christian. He must not be allowed to forget that the soul is of more worth than the body, that the body is of worth precisely because of its close partnership with the soul. The souls in purgatory must value the prayers of children above all other prayers offered for them. We are remiss in our duty as Christian teachers if we do not train our children to pray for the dead. Devout Catholic parents teach this duty even to the preschool child. The month of November is the time during which teachers in Catholic schools should fix this habit of Catholic life. They who rest in peace through our prayers will pray that we in turn may rest in peace.

The Radio Enters the School

The post-war period gives great promise of a more constructive use of the radio in education. FM, or frequency modulation broadcasting, will give the schools greater opportunity to enter the radio field through the new spaces it has opened up in the broadcasting spectrum. Educational radio stations will prepare programs to supplement the work of the teacher, and existing national and regional networks will seek the guidance of educators in fitting their educational programs into the requirements of the course of study. FM will eliminate many of the defects that have marred school radio programs in the past, if it is true, as we are told, that static and interference will be no more. The relaxation of wartime pressure upon critical materials will make it possible to place in every school a radio apparatus capable of receiving FM broadcasts. Better structure and development of broadcasts and improved production techniques will make the radio a supplementary aid of no small value to the teacher.

Educators must rise to the challenge. Teachers are happy to accept the help that the voice of the air can give them. It now seems beyond contradiction that the constructive use of FM can put unfathomed instructional treasures at the disposal of every teacher in the school. Heretofore, neither in religion nor in any other subject have we made maximum use of this mighty instrument. The night is past; the day is at hand. One point needs emphasis: no mechanical aid can supplant the teacher; it can but supplement the power of his living voice and his living example.

The Universal Call of the Missions

"Going, therefore, teach ye all nations. . . . Preach the Gospel to every creature." This commission of Our Divine Lord puts a burden upon all the members of His Church, the laity as well as the clergy. "We must take a planetary view of the Church's apostolate," says a writer in *America* (October

6, 1945). "Mere parochialism will not do." Ever alert to the needs of the missions and the means of supplying them, the Society for the Propagation of the Faith has hit upon a new mechanism for alerting the Catholic public. It is from their priests that our people receive a knowledge of their obligations. The "Missionary Academia," an instrumentality of the Propagation of the Faith, now publishes annually in pamphlet form eight informative studies of missionary work in various parts of the world. Students for the priesthood in our 300 diocesan and religious seminaries may glean from these documents a knowledge of mission work and activity. Thus informed, these future priests will carry the message to their people. There will result a universal awareness of the tremendous work and sacrifice of the missionary priests, Brothers, Sisters, and lay persons laboring in the scarcely touched areas of the Lord's vineyard. Catholics will rise from the morass of parochialism and develop a world view that must lead them on to the conquest of the world for Christ. God deigns to give us a part in His work. Dare we fail Him?

Paralleling this plan is one recently put into operation by the Catholic Students' Mission Crusade. Through Mission Study Leaflets, appealingly illustrated for children, the Crusade reaches down into the elementary school, grades 5 through 8. The complete plan calls for studies on all grade levels and on all mission fields. In the young hearts of children this contact with missionary heroism may stir a high resolve to give that which is of more value than any gift of prayers or money—the gift of themselves. Our armed forces in various areas have beheld with amazement the utter devotion of white missionaries to peoples of different pigmentation, and the results wrought for religion, for culture, and for civilization among peoples who—so our smugness complacently assumed—were mere barbarians. The fatherhood of God and the brotherhood of man draw all men together in close bonds as members of one great family. Members as we are one of another, we can brook no indifference to the welfare, corporal and spiritual,

of our fellow-man. We are our brother's keeper. If Christ's evangel is not known to him, we must make it known; we must carry it to him we must draw him to it.

The Parent a Faculty Member

The Christian teacher knows that he is but a delegate of the parent in teaching the child. He bespeaks the coöperation of this God-given teacher with the work of the school. The parent must insist that the child conform to school processes. Regular and punctual attendance is the first requisite. Consistent study, supervised by teacher or parent as required, brings results. No vague excuses for the absence of assigned homework can free the pupil from the imperative need of study outside the classroom. It is inconsistent for the parent to complain about his child's failure to pass when he has not previously insisted on the child's preparing himself to pass. Nor can school customs nor school instruction absolve the parent from his primary right and obligation of teaching religion to his child. No sophistry can make the school responsible for the child's regular reception of the Sacraments nor for his practice of daily prayer. The parent who ignores his duty in this matter is guilty of treason to God and to man. Yes, the parent is the first member on any teaching faculty that offers to take over in part the great work that belongs always to him. Nature and nature's God have made it so.

Kindergarten Spans the Gap between Home and School

By SISTER MARY CLARA

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We adults have but a vague notion of what a child experiences as he makes the transfer from the "Kingdom of Home" (where he reigns supreme among those who respond to his slightest wish) to the "Democracy of School," where he is only one of a multitude among those who are motivated by a strong tendency of self-preservation. It is a brand-new experience for him. All new adjustments must be made. The protecting walls of the home are gone; the refuge of parents is gone. He is left alone to survive as best he can on his own power.

Guidance and a sympathetic understanding will never be more consequential than during this time. Adjustments made during this transitional period are of tremendous importance; so important are they that they might be said to bear eternal consequences. The kindergarten proposes to span the gap and to make the transition by gradual development go hand in hand with growth and maturation under the most favorable circumstances possible.

Brief History of Kindergartens

As far back as 1837 Friedrich Froebel saw the necessity of bridging the gap between home and school. A similar need was expressed about that same time by Father Rosmini in Italy. Father Rosmini believed that the formal education of the child should follow directly on previous training, leading from known to unknown. The early period in the child's life when all is play and loveliness could be made more fruitful and still remain play and loveliness. Activity and group play may not store up much factual knowledge in the child's mind, but it does something more important. It develops in him cognition and an appreciation concerning himself and his relation to God

and an awareness of his playmates and of the world about him. It develops in him attitudes of reverence toward God, of respect for his playmates, and of responsibility for his own actions.

Father Rosmini's ideas on the education of the young child bear a close resemblance to those of Froebel. Froebel gave evidence of a great faith in the goodness of the young child. His activities were of a constructive and positive nature. Happy play—natural, free activity—was to occupy the child's time and energies, so that there would be fewer occasions on which it would be necessary to repress undesirable responses. In his curriculum of activities Froebel was cognizant of the fact that the learner is a social being, and that the learning of the three R's cannot be separated from the acquisition of habits and attitudes or the development of skills. Following Pestalozzi's new trend in education, Froebel planned for the harmonious development of the child as a whole.

The Froebelian theory spread throughout Germany, England, and France, and within a short time private kindergartens were opened in America. One of the best known of these private kindergartens was that established in Boston by Miss Elizabeth Peabody, sister of Mrs. Horace Mann. Kindergartens were introduced in the public school system in St. Louis, Mo., in 1873 by Susan Blow. Chicago's free kindergartens started the following year.

With the spread of kindergartens came the necessity for teacher training in that field. Anna Byran, Patty Smith Hill and Kate Douglas Wiggin were pioneers in the work. From the years of child study, experimentation, and bitter discussion of these leaders and others who joined them in that cause, evolved the Association for Childhood Education and the nucleus of our present-day kindergarten education.

Catholic Kindergartens

The contributions of these educators mark a great advance in the progress of education, and offer much that the Church

can use in the education of her children. "To the Christian," says Father Leen, "education is that culture of the mind, the will, and the emotions, which, whilst adapting a man for the exercise of a particular calling, disposes him to achieve an excellent personal and social life within the framework of that calling."¹ Pope Pius XI also pointed out that "the subject of Christian education is man whole and entire, soul united to body in unity of nature with all his faculties, natural and supernatural. . . ."² As Christian education is training in complete living, the teaching of religion cannot be restricted to the twenty- or thirty-minute religion period. Religion permeates the entire atmosphere of the Catholic school and gives richness and purposefulness to every subject in the curriculum. It is because of our failure to impress the child with the importance of living as a Catholic twenty-four hours a day, seven days a week, that he grows up to be a "Sunday Catholic," or as Arnold puts it, "one who prays on his knees on Sunday and preys on his neighbors on Monday." If religion and religious principles do not function in every phase of his daily life as a child, they will not function in every phase of his daily life as an adult. The principles and high ideals of the Christian Faith form the basis of Catholic education from the kindergarten through the university.

The kindergarten curriculum provides for the growth and development of the immature, plastic, and unformed child through a continuous and progressive series of experiences. These experiences are so planned that the child is brought gradually, consistently, and happily from the atmosphere of home, play, and freedom to the atmosphere of school, work, and discipline. The content and the structure of the curriculum are arranged to cope with differences of individuals within a group or with differences peculiar to certain localities. Each subject in the curriculum aims to stimulate and foster the development of a well-integrated personality.

¹ Father Leen, "What Is Education?" Introduction, page 11.

² Encyclical on Christian Education of Youth, p. 19.

Religion in the Kindergarten

With the very young child religion consists mainly in feelings, attitudes, and appreciations. Knowledge is necessary to bring about these desired results, but it does not act as a measure of the child's religion.

In portraying the Life of Christ through stories, pictures, and discussions, it is more important that the children grow to love Our Lord, and begin to have some appreciation of all He has done for them, than that they commit to memory the details of the story. It is hoped that through these religion lessons the child will come to the knowledge and love of God, and as a consequence strive to do the things that please Him.

To be more concrete, the kindergarten child should know from whence he came, his purpose in life, and how he is to attain this purpose. He should be acquainted with Our Lord, Our Blessed Mother, St. Joseph, his Guardian Angel, and some of the Saints. He should be able to make the sign of the cross, and recite the Our Father and the Hail Mary. We should strive to lead the child to a loving attitude towards God and to establish a foundation for his childlike faith. Teach him to be happy being good. Virtue brings its own reward.

Repeated acts form habits. Encourage the formation of good, wholesome, healthy habits. This early formative period of a child's life is a time of planting, not reaping. The teacher of these young children must sow the seed, as did the Sower in the Gospel. Even though we know that some will fall upon rocks and among thorns, we know also that some will fall upon good ground. We must sow well and sow plentifully, as there will be much in the lives of the children of today which will threaten to choke the good seed.

The teacher of the kindergarten must point out perseveringly, with much patience, the perfect way. Results come later. The process of growth, development, and maturation does not terminate with the close of the school year. The real, worth-while growth is within, and cannot be determined by concrete scale or measure.

Play Period

The play period is the most interesting, enlightening, and helpful period in the whole schedule. During this time the child is free to choose his own task in an atmosphere that is homelike and natural. This period affords the child opportunities of playing with others of his own age on common ground. He learns to share toys and materials and to respect the rights of others.

Material for this period must be varied and plentiful to provide for imitative play, developing the power of construction, of investigating new materials, and skill in planning group activities. Such an environment stimulates a child's curiosity and fosters his mental development. The picture puzzles present a challenge to his ability to keep in mind the picture as a whole; fingerpainting holds a fascination as a medium of self-expression where success is assured; picture books become a refuge for the timid where they can observe the activities of others without appearing idle; trucks, boats, and small wooden animals give purpose to their block structures. Playing dolls provides opportunities of development in many respects. Usually a group takes part. They must come to some decision as to who is to be who. In order to have a peaceful time, they must learn to "bear" and "forbear." It is a splendid chance to foster the mother-instinct. It is rich in language opportunities, giving the child occasion and need for free expression, increasing his spoken vocabulary and adding to his store of meaningful concepts.

The teacher is an onlooker during this period. She is on hand to give guidance and supervision. Although she is in the background, she is not idle, as this period enables her to study the individual needs, interests, and abilities of the child. Speech disabilities, lack of courtesy, industry, or sociability can be observed and remedies applied during this time. Results of the play period are evaluated by the children as well as the teacher. Activities are related and compared. At the close of the period all material must be replaced by the children.

Language Building

Keeping in mind our general purpose (to span the gap between home and school) and our ultimate goal (the education of the whole man), we turn to that medium of exchange, language. Language is an invaluable possession. It is the means whereby we get and give knowledge, inspiration, information, and pleasure. The social environment of the kindergarten stimulates and encourages free, spontaneous conversation so essential for language building. Under proper guidance these conversations develop into purposeful activities: clarifying ideas and concepts in the child's mind; enriching his vocabulary; teaching common courtesies in conversation; familiarizing him with the best literature; developing his abilities to think in logical sequences of action, and awakening in him a consciousness of such techniques as an audible and well-modulated voice, a distinct enunciation, correct pronunciation, and a concept of complete sentences.

Language is a tool which is mastered only with practice under intelligent guidance. The teacher of young children should curb the tendency to use over-simplified vocabulary. The use of new words with simple explanation helps to broaden the child's vocabulary. Stories hold a fascination for children of all ages. The young child receives his first ideas about the people in the world about him and about those in fairyland through stories. It will not be necessary to go into the detailed art of story-telling here; suffice it to say that facial expressions, bodily gestures, and voice inflections used in telling the story give color and quality to the meaning of the words of the story and serve as a stimulus to the child's imaginative powers.

Dramatization is the most natural response for the child to make to a story, and through this means of the story he makes certain patterns of response his own and he finds satisfaction for his inner urge for self-expression. Given this opportunity to express himself in a positive, constructive way, the child will be less inclined to seek undesirable means of attracting attention.

Poems and rhymes offer added means for self-expression.

The chief purposes of poetry are to give pleasure and to develop a love for the beautiful. The rhythm of the Mother Goose Rhymes and similar jingles fascinates the child and gives him a feeling for form and meter in verse. Poems relating progressive action hold the greatest appeal for the young child. Appreciation of word pictures in the poem is a step higher but none the less enjoyable. Through the nonsense verse it is possible to give some attention to the development of a sense of humor, a quality very necessary for the full development of the child.

Music and Rhythm

The child responds to rhythm by nature. Rhythm is evident in all creation—in the cycle of day and night, in the measured beating of the waves at sea, in the spring and fall of the year, and in the bodily movements of the animals from the trotting elephant to the crawling ant.

Although rhythm is innate in the child, outward circumstances condition his development of rhythmical response and musical appreciation. The child must be taught to feel, hear, and appreciate good music. Musical experiences calling for rhythmic response to develop muscular coördination, freedom and grace of movement which will in turn act as a release for pent up emotions or repressions, must be integrated in his daily program. Through this rhythmic activity of marching, skipping, galloping, and the like, the child increases in mental and emotional stability. His powers of attention and ability to listen become more acute. He learns to recognize various types of music. All these desired skills are not mastered at once but develop gradually.

Singing has been described as an inner completeness made manifest in outward loveliness. The singing child is the happy child. Ear training and the development of a sense of tonality should not detract from the child's joyous love for singing. Songs containing action or the element of emotional interest or appeal are the best for young children.

Rhythmic response through instruments such as rhythm

sticks, bells, triangles, and the like, give the child an added stimulus for music. In developing the rhythm band the child progresses from clapping in time to the simple, even beat, to creative experimentation strengthening the ability to respond in accordance with music as well as increasing powers of concentration and coöperation.

The right kind of music does much toward creating an harmonious atmosphere. It helps the individual to make adjustments and develops self-expression, leadership, joy, appreciation of the beautiful, and coördination of body and mind.

Art and Science

"Someday we shall not think of art as a pastime, or the artist as one who paints us a picture for our library. Art will be understood as a necessary part of every human experience, a means of self-fulfillment and joy."³ Today art is considered as an opportunity for free, purposeful experimentation and self-expression. The shackles of superimposed technique have given way to the understanding guidance of the teacher who provides proper stimulus for growth, ample opportunity for experimentation, and encouragement through constructive criticism of results. Skills and mastery will come only through constant repetition of acts.

The glow of accomplishment gained through the child's manipulating and modeling with clay, or through painting at the easel, or through experimenting with fingerpaint, is commensurate with the efforts put forth and with the child's background of concepts and previous experience. To put it in the words of Father Leen: "A man is educated when he thinks human life as the Author Himself of human life thinks it. He is better educated still when he can admire and appreciate the real beauty that comes from the creative mind of the Supreme Artist, and such imitation of that beauty as proceeds from the creative genius of man. He is highly educated when, in addition to all this, he can give apt expression in words to the truth

³ Ruth Shaw, "Fingerpainting," Introduction, p. 12.

he has grasped, and apt expression in plastic materials to the beauty he has glimpsed."⁴

Growth and development in the technique and appreciations of art are dependent in a great measure upon elements outside of the child's own ability and talents. The whole atmosphere of the classroom should stimulate the child to higher standards of taste. The arrangement and type of furnishings and equipment should be suitable to the needs and conveniences of a five-year-old with pictures hung low enough for him to enjoy, and with cupboards within his reach and material available for use. The teacher of young children exerts a powerful influence in their lives and should use every possible means of developing their artistic tendencies because they lead to a fuller and more complete living.

From the time he was first able to utter the word, the child has asked "why" about his observations in science and nature. When he comes to kindergarten it is for us to give him the answers and to lead him more deeply into new discoveries, to closer observation, to actual investigation, and to greater appreciation of all the wonders in God's creation. Through careful planning nature's activity can be observed as it occurs in the world about us. Simple experiments in science can easily be worked into a well-balanced program, substituting vicarious experiences when the real experiences are not possible. Interest and curiosity about scientific phenomena are inborn in the young child and it is our responsibility to nourish and keep them vital.

While the child progresses from one phase of nature to another he stores up his experience, adds to his collection of concepts, and widens his appreciations of service to man, without losing his curiosity about other mysteries which still lie in the realm of the unknown. The new experiences encountered bring to the child a broader comprehension of the world and a growing consciousness of the infinite wisdom and divine providence of God. Contact with the wonders of

⁴ Father Leen, *op. cit.*, p. 3.

who has made nature should inspire him with a true reverence for the Creator of such a "great, wider, wonderful, beautiful world."

The activities and experiences of the kindergarten curriculum foster the development of the child's potentialities simultaneously with growth and maturation and prepare him for learning in the following years of his school life.

Holy Mother Church has always fostered and encouraged learning in all branches of education, not for the sake of learning but as a means to work out our salvation. Kindergarten is the introduction to that learning.

In the December issue Sister Mary Clara will furnish a few examples of how she tells the Gospel stories of Jesus to little children of kindergarten age.

The Apostolate of the Child

By THE VERY REVEREND RICHARD H. ACKERMAN, C.S.Sp.

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There is an old saying to the effect that "the hand that rocks the cradle, rules the world." The truth of this proverb no right-thinking person will deny. The child of today is the man or woman of tomorrow. In it are centered all the hopes of the future, as all its fears. If the child be trained in discipline, if it be reared in an environment where responsibility and respect are looked upon as virtues, then a happy tomorrow is assured. If, on the contrary, the child be allowed to grow and develop without these safeguards, the world of the future will indeed become a sorry place in which to live. "The father," we read in the Book of Proverbs, "the father of the just rejoiceth greatly; he that hath begotten a wise son shall have joy in him" (Proverbs, xxiii. 24).

The child is not born with preconceived ideas. At birth, its intellect and its will are untrained. These noble faculties in which man differs from the beast await their molding, which it is the duty of parents or of those who take their place to give. This the French philosopher had in mind when he declared: "Give me a child before the age of twelve and I shall make of him either a saint or a devil."

If we appeal to history to support the truth of our reasoning, we need go no further than to the record of our modern day. If the children of Germany have in the past years shown themselves, even at an early age, fanatic adepts in the evil philosophy of National Socialism, can we not ascribe their sorry state to the fact that the wicked leaders of their fatherland robbed its cradle and by every unholy means fashioned the children of Germany to their liking?

There is a story told of the man who led Italy, a land of serenity and of culture, to its downfall. This man had a brother, Arnolfo. He also had a father whose life was divided between the tavern and the jail. He was an anti-clerical, a

railer against the Church and constituted authority. Friends of his wife and the mother of his children were horrified at the bad example given by the pater Mussolini.

"What will these boys become?" they asked. "Why do you not send them to school to learn decency and discipline?"

The mother, following this advice, when her husband was in jail, sent these boys to a school established and operated by the spiritual sons of Saint John Bosco, the forerunner and the patron of all that is good in our modern child psychology. In time the father returned. He was ridiculed by his cronies.

"You are a fine Socialist," said they. "How can you talk against the Church when your own boys are in a church school?"

The elder Mussolini did not want to offend either his wife or his friends. He compromised—he took out one of the boys. He withdrew Benito from the school; Arnaldo he allowed to remain. Arnaldo died a few years ago, a respected citizen and leader of the community, a pillar of the Church. We all know how Benito died—unshriven, despoiled, disgraced. How different the course of empire might have run if Benito had remained with the Fathers of Don Bosco!

The citizenry of our own country have arisen in alarm over the growth of juvenile delinquency. Our prisons are crowded with youthful offenders; juvenile courts are working overtime in an effort to correct or punish youthful offenders of the law; probation officers tramp the streets of nearly every city to check the caprices and malice of boys and girls scarcely in their teens. Why? Is it not because the cradle of our country has been rocked, not by the God-fearing, but by the selfish—by those who lack vision or who themselves are the product of an age in which pleasure and the power that comes from wealth have been the sole aim and reason of existence? These, imitating the pagans of old, have sacrificed the children of our country upon the altar of Moloch.

The Catholic Church and the Child

No organization, no person or group of persons, is more concerned with the welfare of the child than the Catholic

Church. She is not only of the present but of the past and the future. From the experience of the centuries she has learned that the security of the world depends, not on treaties and the conferences that make them, but on the value that men place upon truth and honesty and justice. She is aware that, unless these virtues are inculcated and developed in the heart of a child, there can be no hope for the future. Thus, she looks upon the children of the world as an apostolate of prime importance.

Nor does the viewpoint of the Church rest upon natural motives alone. There is the instruction of Jesus Christ which she at all costs must labor to fulfill. The blessed Lord is called the "Friend of little children." No one deserves the title more than He. The Gospel records the affection of Christ for the little ones. In no uncertain terms, He condemned those who would scandalize them: "He that shall receive one such little child in My Name, receiveth Me. He that shall scandalize one of these little ones, . . . it were better for him that a millstone should be hanged about his neck and that he should be drowned in the depths of the sea. . . . See that you despise not one of these little ones; for I say to you that their angels in heaven always see the face of My Father who is in heaven" (Matt., xviii. 5, 6, 10).

When the disciples would have caused some children to be taken away from their Master for fear of their being troublesome, He chided them with those words that have long since become famous: "Suffer the little children and forbid them not to come unto Me, for the kingdom of heaven is for such" (Matt., xix. 14).

This interest of Our Lord in the lambs of the flock is the interest of the Church He established. In all ages, her first thoughts have been for the children. At great expense, she has established schools, orphanages, asylums, where the youngest of the flock might receive early lessons in truth, discipline for their wills, and protection against the world. All over the earth, thousands upon thousands of Sisters employ the greater part of their time in the training of these

children—asking no earthly reward, considering themselves more than repaid if their charges develop into God-fearing youth, animated with a love of Jesus Christ and their fellow-men.

Upon parents and those who aspire to parenthood the Church imposes directive legislation, that has for its end the safeguarding of the temporal and eternal welfare of the child of today, who shall be the man and woman of tomorrow. Some there are who criticize the Church for the laws she has promulgated in regard to the marriage contract and for her unbending attitude toward divorce and kindred evils. In this she more than proves herself the "Sancta Mater" as well as the true friend of all humanity. For aside from the fact that her action in this regard is based upon the teaching of her Divine Founder, these laws and counsels, each of them or all of them together, protect the interests of the child and tend to make secure its opportunity to become a valuable citizen of the State, to be a real neighbor in his community, and to make secure the eternal joys of heaven. Though some may forget, the Church cannot and will not forget the stirring words of the Son of God: "Suffer children to come to Me. . . . He that shall scandalize one of these little ones . . . were better . . . drowned in the depths of the sea."

An Apostolate Embracing All Children

The interest taken in the little ones by the Church is not confined simply and solely to those of the Christian world. It embraces all children, especially the destitute, the orphaned, the abandoned, the helpless. In aid of these latter, she has designed a unique institution, a Community Chest, one of the first of its kind in the world. I refer to the Holy Childhood Association whose center is established in the Vatican itself and whose membership embraces the Catholic children of the world. As members of this Pontifical Work to which they are joined by invitation of the Sovereign Pontiff, the little ones of the Catholic world unite in a program of prayer and sacri-

fice that children less fortunate than themselves might come to know the blessings that are the heritage of Christianity. In a century of activity, the Holy Childhood has been responsible for the distribution of millions of dollars, all of which have been spent in the promotion of the various phases of child welfare. During the same period the countless prayers of the innocent have ascended to the great white throne to the end that the desire of Christ might be fulfilled: "Suffer the little children to come to Me."

In the enactment of this special program, the giver is blessed as much as those who receive. The members of the Holy Childhood are taught in a most practical way to pattern their lives upon that of the Divine Child, especially in the virtue of true charity which embraces men of every description, of every race, the known as well as the unknown. What lesson is more valuable than this?

All believers in the one true and living God, no matter to what social level they have fallen in the fitful struggle of life, all harbor in their hearts a love of children. Only those who deny the existence of the divine plan, or who having at one time accepted this truth now reject it, care little for those who are the treasures of the world of today and of tomorrow.

The philosophy of the latter must not be permitted to engulf the sentiments and the corruption of the former, nor can any right-thinking person allow our little ones to be the guinea-pigs of the pseudo-scientists or of the bizarre in the fields of education and sociology. It is said that hell is hell because there are no children in it. And our world will indeed take on the shadows of the valley of death if its children are sacrificed to the whims and malice of men.

At all costs, we must direct our boys and girls into the ways of righteousness. No sacrifice is to be considered great that contributes to this end. The ancient Church is the ally of those who accept these views. And Christ Himself will be the reward of all who in any way contribute to the fulfillment of a desire so close to His Sacred Heart: "Suffer children to come to Me, for of such is the Kingdom of God."

A Religious Teacher's Philosophy

By SISTER MARY ELIZABETH, O.S.F.

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I wonder how many teaching Sisters have ever taken the time to formulate a philosophy of life that could be of help to them in the furtherance of their own spiritual life, and that of their charges.

Perhaps one formulated during the days of an annual retreat may serve as an example of what may be done.

Today, when so much stress is placed on the word "security" and there is so little security in the world, would it not be well to take Our Blessed Lord at His word when He said: "Seek ye first the Kingdom of God and His justice and all these things shall be added unto you"?

The present terrible crisis has shown the futility of putting our trust in any man-made guarantee of peace and progress. Dr. Paul Schrecker, a refugee from Nazi Germany, gives his impression of conditions here as follows: "The danger from modern American civilization seems to be the cult of efficiency without any hierarchial order among the aims to be reached. This order can be established neither by technology nor by natural sciences but exclusively, in so far as general civilization is concerned, by a philosophy penetrated with religious motives."

The beautiful Gospel story of "the lilies of the field" and "the birds of the air" shows forth God's loving care of us as perhaps no other utterance from the lips of Christ. Why should we be unduly concerned about the morrow? God knows our needs and will supply them if we trust in Him. If we live in this hope, this strong trust in God's bountiful providence, we can readily inspire our pupils with the self-same confidence which will certainly stand them in good stead should the bottom of their world ever fall out.

Yet, the teacher's day is commonly a long one, with a host of duties which must be performed. In spite of her good will

and confidence in God's providence, into how many faults does she not fall! How often while executing a present duty does she not plan a future task, and perhaps at the same time bewail the failure of a past action! What an expenditure of energy! Is it any wonder that so many of our teaching Sisters suffer from nervous exhaustion?

The Gift of Self

With this beautiful virtue of trust, hope, or confidence, we might do well to make the acquaintance of a book, "The Gift of Oneself,"¹ whose whole keynote is the abandoning of oneself to God at the *present moment*—to do one's best, for the honor and glory of God, at the present time, to forget the past and to take care not to forestall the future. The Latin proverb "*Age quod agis*," which translated into English means *Do what you are doing*, might well serve as a motto. To what heights of sanctity may not the Religious aspire who thus lives continually in the Presence of God! What serenity of mind will not be hers! How unhurried will not her actions be! She will find that she has time for everything and everyone. Keeping before her the example of her Divine Model, she may even hope to emulate Him in His actions.

Jesus gave the impression that He was giving Himself entirely to the individual who happened to be near Him or listening to Him. The slow-thinking disciples considered that His time was too important to be taken up with little children, and they attempted to turn these latter away from Him. They merited a rebuke from Him who never turns away a single soul, little or great, old or young. The world has never forgotten His action. "And He put His arms around them (the children), and . . . He began to bless them."

Now, the teacher who is living the present moment to the fullest has no time to be beset by useless worries, anxieties, or apprehensions. Consequently, joy and happiness in the knowledge that she has done her best for the Dear Master will be her reward. This joy in the Lord is a preservative of both

¹ By Rev. Joseph Schryvers, C.S.S.R.

spiritual and physical health. How very important it is in the life of the child that he have joy associated with his learning processes, and especially that of religion! Father Felix Kirsch points out the need for evidences of joy in learning about God and the things of God.

In his review of Father Edward Leen's book, "What Is Education," Father Kirsch wrote: "(Father Leen) contends that the 'object of education is nothing else than human happiness.' This may well be a new note to many Catholic teachers against whom the charge has been made that, while preaching 'pie in the sky when we die,' they insist in the meantime unmitigated gloom must be our lot on earth. But this doctrine of gloom ill accords with the glad tidings of Christ. In each of the beatitudes Christ promises us happiness on earth as a token of greater happiness to come in the hereafter. Our young people are hungry for happiness, and that rightly so, for joy is their birthright."²

The teacher whose entire life becomes dominated by the giving of herself to God at the present moment, will radiate serenity, peace, contentment, and joy. The very atmosphere of the place where she holds sway will breathe forth the charm of her interior life. "Today, perhaps more than ever, when the stress of living is so intense, both exteriorly and interiorly, there is a need for a *controlled environment* as an aid to prayer."³ Thus, the teacher will be instrumental in aiding the prayer life of her pupils, and in fostering, indirectly, many religious vocations.

To sum up this brief philosophy, which it is hoped will somewhat simplify the road to perfection for the Religious teacher, let us have unbounded confidence in God's loving care for us, and complete abandonment to Him at the *present moment*. And then that joy in the Lord, which is a part of the hundredfold promised by our Divine Saviour, will be our reward on earth, and our blessed inheritance in heaven.

² *Catholic Educational Review* (January, 1945).

³ Rev. Daniel M. Dougherty, *Catholic Child Guidance* (Paulist Press, New York City).

St. Peter Canisius, Master Teacher of Germany

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I. His Schooling and Background

The sixteenth century produced many great men, and amongst these one of the greatest was St. Peter Canisius. Since the days of the eighth-century Benedictine monk, St. Boniface, no one else made such a deep and lasting impression on the minds and hearts of the German people. Shortly after his death he became popularly known as "The Second Apostle of Germany," a title which has received definitive official confirmation in the Decree issued by Pope Pius XI in 1925, which simultaneously proclaimed him Saint and Doctor—a unique honor.

The existing records of his time furnish abundant testimony as to his marvellous capacity for directing his energies in such a way as to serve the best interests of religion during a period of unusual tension. His activities were as varied as they were prolific. He was always a loyal supporter of the Vicar of Christ, a trusted adviser of bishops and princes, a spiritual guide of the secular clergy, a model of perfection for the Religious, an inspiring and convincing preacher in courts and cathedrals, a friend and comforter of the poor and afflicted, and an untiring worker on behalf of the common people. These and similar examples of his apostolic zeal reveal but one side of his personality. The real mainsprings of all his varied social and religious activities must be sought in his fervent interior life, which manifests itself in part in his voluminous writings, more especially in the innumerable letters which he wrote to his friends and relatives. These extend over many years and reveal the intimate thoughts of an unusual man who was writing without a view to publication.¹

¹ See the Bibliographical Note at the end of this article.

Notwithstanding his versatility, or perhaps because of it, the services which he rendered to the cause of education, particularly Catholic education, are largely ignored by the writers of educational textbooks. In an inspiring address delivered before the Catholic Congress of Aachen in the year 1879, one of his most intelligent admirers declared that "if all else that Canisius achieved during his life, by his eloquence, his writings, and his labors had not been achieved, if the sole fruit to be noted in his life was what he did for instruction and education of youth, he would still deserve the name which the Church conferred on him, the name of the Apostle of Germany and a worthy successor of St. Boniface."²

Students of the Early Middle Ages will recall the fact that Rabanus Maurus (776-856), pupil of Alcuin, distinguished scholar, poet, and teacher, is referred to as *Primus Germaniae Preceptor*. Ignoring the great Benedictine abbot and founder of monasteries, Protestant historians have not hesitated to appropriate this title of *Preceptor Germaniae* for Melanchthon (1497-1569), the friend and ally of Luther, teacher, writer, unscrupulous controversialist, and organizer of the Saxony school system. Without in any way belittling the legitimate fame of these scholars and teachers, it might be well to examine the achievements of Canisius before making a final decision as to the most worthy candidate for the august title of "Master Teacher of Germany." The present series of articles will present some evidence in support of the superior claims of St. Peter Canisius, but within the limits of available space little more can be done than suggest the possibilities of this topic as a profitable field for investigation. To present his life-work in proper perspective this article will deal with his educational background and his preparatory studies. In the next a brief survey will be made of his long and arduous, but eventually successful efforts to revivify, reorganize, and extend the Catholic school system in large areas of Central Europe. In a final article attention will be directed more specifically to his substantial and enduring contributions to religious education.

² Baron Felix von Loë, cited by J. Brodrick, *Saint Peter Canisius, S.J.*, p. 253.

Period of Preparation

The life-span of Canisius covered more than three-fourths of the sixteenth century (1521-1597), the first twenty-five years being virtually a period of preparation for his later strenuous career. On May 8, 1521, he was born in Nijmegen (otherwise Nimwegen and Nymwegen), which is now a war-torn city in Holland near the German frontier, but in the sixteenth century enjoyed the prestige and political privileges of a "free city" of the far-flung Holy Roman Empire of the German People. Ecclesiastically it belonged to the Archdiocese of Cologne.

The question as to whether Peter was a Netherlander or a German has been much debated. As a matter of fact, he was both, just as a person can be both a New Englander and an American. The Saint himself attached little importance to the question of nationality. His native tongue was a Teutonic one, *Niederdeutsch*, but as a result of travel and study he became familiar with the more or less standard speech of the Rhineland and Southern Germany. This linguistic equipment served him well in promoting the cause he had so much at heart—the spiritual uplifting of the German people in general, irrespective of major or minor contemporary political divisions or subdivisions.

Peter was the eldest son of Jacob Canisius, the wealthy and respected burgomaster of Nijmegen, who on nine successive occasions had been elected to this exalted office. Since the worthy burgomaster himself was a university graduate as well as a successful business man, he was naturally interested in his son's education, but pressure of affairs of state prevented his giving it close personal attention.

Peter had the initial advantage of being brought up in a good Catholic home, and the educational facilities of his native city were sufficient to enable him to acquire the rudiments of the Latin language, which at this time was so necessary for anyone who aspired to a professional status. By the time Peter had completed his fourteenth year his father decided to send him to the University of Cologne so that he might have the larger educational opportunities of that seat of learning.

Towards the end of the year 1535 Peter arrived in Cologne, and on January 18, 1536, he "matriculated"—that is to say, he registered or enrolled, and took the usual oath to abide by the regulations of the University. As an undergraduate he had to attach himself to one of the four university "colleges" or gymnasia where the "Arts" courses including philosophy were pursued. The one chosen was locally known as the Montanum, whose students were called "Thomists" because they followed Saint Thomas Aquinas as their intellectual guide.

Like many other universities at this time, the University of Cologne was not in a flourishing state either from the standpoint of numbers or of scholarship. The attendance had declined rapidly from the beginning of the sixteenth century, partly as a result of the Protestant Revolt and partly because of its inhospitable attitude to "the new learning" or humanism. Worse still, discipline was at a low ebb. Little provision was made for the proper housing and supervision of young boys who, like Peter, knew little about the pitfalls of a large city. At first young Canisius associated with other youth of his own age, who often had more spending money than was good for them. Fortunately for him, he was soon rescued from the temptations which lay in the way of his inexperienced and undisciplined companions. The good angel in this case was Father Andrew Heerl, a canon in the Church of St. Gereon and a former professor of theology. This good man not only converted his residence into a home for students, but also employed a zealous young priest, Father Nicholas van Esche, to act as their tutor and supervisor.

Being a bright lad, Peter had little difficulty with his studies and cleared the various academic hurdles as he came to them. In the arts course he first passed the comparatively easy examination for the degree of Bachelor in November of the year in which he entered. He followed this up in March, 1538, by securing the much more difficult degree of Licentiate of Arts, which was at one and the same time a license to teach and a certificate of attainment; hence, students eagerly sought it regardless of their future career.

At his father's suggestion Peter now began the study of law, which he pursued for the next two years, taking civil law at Cologne followed by a short course of Canon Law at the University of Louvain. By March 25, 1540, on his return to Cologne, having met all the academic requirements, he was awarded the degree of Master of Arts. What would be his next step? Having completed his general education, he could now specialize in one or more of the three graduate faculties of the university proper. These higher studies were in the fields of theology, law, and medicine. According to his father's plans, however, he was now amply equipped to enter on a successful secular career and an influential alliance was being promoted, but instead of returning to his native city Peter now began the serious study of theology.

From this turn of events it was clear that Peter's aims did not harmonize with his father's ambitions. As a matter of fact, a few months before attaining his nineteenth year he had taken the vow of celibacy, thus forestalling the plans of his thrifty father. The latter, being a reasonable man, offered no opposition, but on the contrary was willing to use his great influence to secure for his son a rich benefice as a secular priest, perhaps a canonry at the cathedral.

Peter, however, had set higher ideals before him, and proceeded with his theological studies giving special attention to the study of the Sacred Scriptures. In Peter's spiritual development we can clearly trace the influence of the saintly young priest, Nicholas van Esche, and other religious men with whom he came into contact. The lives of the Carthusian monks he found especially edifying. Yet, he felt impelled towards an active, rather than a cloistered, life.

During this period of indecision two members of a newly formed religious society came to study at the university, and from these he learned that one of their more mature members was temporarily residing in Mainz. This was Father Peter Faber, one of the original company of seven who in 1534 with St. Ignatius at their head "plighted themselves to God and the service of their neighbor." Six years later on September 27,

1540, Paul III, the first of the great reforming Popes, in a special Bull gave official status and approval to this Company or Society of Jesus, instituted "for the good of souls and the propagation of the Faith by means of public preaching, the ministry of the word of God, spiritual exercises and works of charity, but in particular through the instruction of children and the ignorant in Christian doctrine."³ Some months later Ignatius was chosen General by the unanimous vote of his companions.

Peter Becomes the First German Jesuit

Having journeyed to Mainz, young Canisius was cordially received by Peter Faber, who explained the origin and purposes of the Society and commented on the profound conviction of Ignatius that in order to reform others we must begin with interior self-reform. As an effective means to this end the *Spiritual Exercises*, which had been formulated by Ignatius, were recommended. Soon Canisius was earnestly engaged in making the *Exercises* under the direction of Faber, who after Ignatius himself is said to have best understood their spirit. For Canisius the outcome was most gratifying. All his doubts and misgivings as to his religious vocation were set at rest. On May 8, 1543, at the age of twenty-two years he was admitted to the Society of Jesus. He has, therefore, the honor of being the first German Jesuit.

As a novice of the Society he returned to Cologne. Peter Faber followed soon afterwards and took charge of the small Jesuit community arising there. Outwardly there was little change in Canisius. He proceeded with his theological studies and continued his practice of reading daily a chapter from the New Testament or some other religious book. He also delivered addresses in Latin to his fellow-students and popular sermons in German to the people of the city and suburbs. About this time the quiet tenor of his way was interrupted by the news that his father was seriously ill. He immediately set out for Nijmegen and arrived there just in time to recite the prayers for the dying.

³ Allan P. Farrell, *The Jesuit Code of Liberal Education*, p. 8.

Towards the end of 1543, Peter received considerable wealth from his father's estate, but he gave most of it to the poor, including necessitous students, and used the rest for the support of his Jesuit brethren who were studying in Cologne. With the coöperation of Leonard Kessel and others, he surmounted the many obstacles in the way of founding a Jesuit house of studies in Cologne. Historically this foundation was important, for it was not only the first Jesuit educational institution in Germany but it also became the source which gave rise to several new foundations of the Society along the Moselle and the Rhine. Above all, it provided much needed workers for Upper Germany, Belgium, and other places. With it later was associated a gymnasium, which in 1585 enrolled one thousand students.

Wins Recognition for Leadership

In 1544 Peter became a deacon and in June, 1546, shortly after completing his twenty-fifth year, he was admitted to the priesthood. Even at this early age he gave evidence of becoming a great Catholic leader. In 1545, after complying with all the regulations of the faculty of theology, he successfully passed the examination for the degree of Bachelor of Biblical Studies. He stood in such favor with his teachers of theology that they petitioned his superiors to permit him to join the faculty as a professor because of "his proved piety and learning."

Shortly after his ordination he was delegated by the clergy and faculty of the University of Cologne to present a protest to the Emperor Charles V against the threatened *coup d'état* of Herman von Wied, the apostate Archbishop of Cologne, who was attempting to pervert his diocese. This was the first of several missions which Peter carried out successfully.

In 1547 his knowledge of theology won recognition when Cardinal Truchsess invited the young Jesuit to accompany him to the first sessions of the Council of Trent. At later sessions Peter attended in the capacity of papal theologian. Apart from the contributions he made to the discussions of the Council, these experiences gave him a valuable first-hand knowledge of the problems which confronted the Church at

this critical period of her history. Hence, he became one of the most valiant of crusaders on behalf of the enforcement of the Tridentine decrees.

In the fall of 1547 we find Canisius in Rome where he had been summoned by the General of the Society. Here he met Ignatius for the first time and spent some months under his spiritual direction. Since the tertianship was still in the experimental stage, the period devoted to spiritual exercises was considerably abbreviated, "and Peter fulfilled its main condition by going into retreat for about three weeks."⁴

A New Educational Development

Towards the end of the year 1547 a petition to the General from the City Council of Messina in Sicily for a Jesuit faculty to organize and take charge of a college for secular youth led to a most important development in the educational history of the Society. After due deliberation Ignatius gave a favorable reply and selected an unusually strong faculty which included Father Peter Canisius. Apparently Ignatius had given his whole-hearted support to the project as we may judge from his enthusiastic appraisal of the more mature members of the faculty. Of Father Peter he wrote: "Canisius has completed the course in arts and theology but is particularly versed in Scripture which he studied at Cologne with much distinction. His knowledge of Latin, too, which he writes with ease and elegance, is conspicuous. If he masters the Italian language he will preach in it better than the Sicilians themselves; for he has given great satisfaction as a preacher in his own language."⁵

Since the College of Messina became the model of hundreds of other Jesuit colleges which sprang up all over western Europe during the next half-century, a few of its characteristics will be noted.⁶ In the first place, it was intended primarily for lay students who resided in their own homes and were educated gratis: the food, clothing, and residence of the faculty were provided by an endowment supplied, in this case, by the mu-

⁴ J. Brodrick, *op. cit.*, p. 105.

⁵ Allan P. Farrell, *op. cit.*, p. 28.

⁶ For details as to the Jesuit system at Messina see Farrell, *op. cit.*, pp. 37-43.

nicipality. In other cases the endowments, never generous, were due to the good will of princes, bishops, or private individuals. The twofold object was the intellectual and spiritual welfare of the local community. In this, as in other Jesuit colleges, the students attended daily Mass, had the Christian doctrine explained to them weekly, and made monthly confessions and communions. There was no divorce between secular learning and virtuous living. The pupils were admitted at an early age and received a sound foundation in Latin grammar, the work of each year being carefully graded. Later Latin literature, rhetoric, Greek, and philosophy were added. Facility in reading, writing, and speaking Latin was kept steadily in view, and "all studies, both high and low, were carried on in a lively, practical, healthy, and competitive manner."

The solicitude of the Jesuits for the education of youth did not blind them to the needs of those of maturer years. Canisius, especially, could never limit his activities to the classroom. He therefore soon began to preach regularly in Italian on Sundays and feastdays, and in the intervals between his regular school duties he went to visit the sick and those in prison. He also taught catechism, and did "any other kind and good thing for which God might provide the occasion." It must not, however, be assumed that he sought to escape the routine involved in carrying his teaching assignment. To quote his biographer: "Peter Canisius, who himself taught the principles of rhetoric, was in charge of the whole department of Humanities. It was his duty to visit various classrooms frequently, to arrange syllabuses, and generally to see that all was well with the boys in every stage of their evolution. Thus, he was the first of a long line of important functionaries known in the Jesuit system as Prefects of Studies."⁷ The importance of all this experience for his latter educational apostolate needs no comment.

Bibliographical Note

All biographers of St. Peter Canisius are indebted, either directly or in-

⁷ J. Brodrick, *op. cit.*, p. 119.

directly, to his voluminous correspondence which is now available in eight scholarly volumes, edited by Father Otto Braunsberger, S.J., *Beati Petri Canisii Societatis Jesu, Epistolæ et Acta* (pp. 7,550; Herder, Freiburg im Breisgau, 1896-1923). The best Lives in German are Braunsberger's *Petrus Canisius: Ein Lebensbild* (pp. 310; Herder, Freiburg im B., 1921), and Johannes Metzler's *Petrus Canisius: Ein Charakterbild* (pp. 144 with map and 120 pictures artistically reproduced; M. Gladbach, Cologne, 1925). In Herder's *Lexikon der Pädagogik*, there is a short article on "Canisius" by Ernst M. Roloff. His three Catechisms in Latin and German are reproduced in two large quarto volumes (pp. 398 and 380) by Father Streicher, S.J. These are superb for text, illustrations, and analysis of contents (Rome and Munich, 1933, 1934). English readers may conveniently consult Braunsberger's article, "Peter Canisius," in the *Catholic Encyclopedia* (1911), which gives merely an annalistic summary of his life. No really satisfactory Life of the Saint was available in English until Father J. Brodrick's *Saint Peter Canisius* (pp. 843, Sheed and Ward) appeared in 1934. Father Allan P. Farrell's scholarly work, *The Jesuit Code of Liberal Education*, traces the historical evolution of the famous *Ratio Studiorum* and gives an excellent exposition of the pedagogical ideals that were put into practice in the Jesuit "Colleges."

"Exceedingly Harsh beyond Measure"

(Acerbo Nimis of Pius X)

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The cause introduced last year for the beatification of the Pope of Daily Holy Communion along with the recent promotion this year of a crusade of prayers by the Confraternity of Christian Doctrine, brings anew to the war-weary world of Christendom a really outstanding and immortal Encyclical made public exactly forty years ago this April fifteenth—*Acerbo Nimis*.

In reading this message which breathes with practicality, originality, and genuine simplicity so far as a solution to our present educational and moral problems is concerned, we find a striking note of difference as well as one of timely interest both for the clergy and the laity. But to what in the experiences of Pius X are we indebted for this enlightenment? He expresses no personal answer in his Encyclical itself, but if we read his life, especially the years before his papacy, the answer becomes apparent.

Giuseppe Melchiorre Sarto was born in 1835. After being ordained at the age of twenty-three, he acted as chaplain for nine years, assuming at the same time the function of a parish priest, since his pastor was an invalid and well advanced in years. During this early period of his priesthood, he began a night school for adults and thoroughly studied the works of St. Thomas Aquinas. There is real evidence, too, that even before he became Bishop of Mantua, a very troubled see, he showed great care and solicitude for the religious instruction of his people, a burning zeal for teaching Catholic children in public schools the rudiments of faith, a rare generosity to the poor, and excellent accomplishments as spiritual director, rector of a seminary, examiner of the clergy, and vicar-general.

His episcopacy as Bishop of Mantua was exceedingly trying, but despite his manifold duties he himself taught his semi-

narians dogmatic and moral theology, thus manifesting his great interest and tender affection for the proper formation of religious leaders, always insisting with them that the doctrine and methods of St. Thomas be carefully learned and followed. After being made cardinal, he was elected to the See of St. Peter ten years later in August, 1903.

This, then, is the background from which budded the *Acerbo Nimis*, so fittingly entitled by the Pope himself as the message "exceedingly harsh beyond measure." Therein he establishes the basis for striking a death-blow at the terrible root of the evils gnawing at the very bed-rock of modern society—religious indifference and culpable ignorance.

In its forceful introduction, the Encyclical declares the words of St. Paul to be fulfilled which were written to the Church of Ephesus: "I know that fierce wolves get in among you and will not spare the flock." Thus, its readers are prepared briefly, yet effectively, for recognizing the serious disturbances understood only too well by His Holiness as a result of his own vivid experiences.

Although very many who still cherished zeal for the glory of God were at pains to find the fundamental causes of the all but universal religious decadence and the means for effective remedial work, Pius X gives in unequivocal terms the main cause of every evil that was then rampant or is rampant today—the *ignorance of divine things*. This is the keynote of his entire message.

Since the intellect is the guide designated by nature to show the way of life, it is the lack of knowledge of divine things which makes virtue odious. Christ showed us that the true wisdom, which everyone is seeking whether he realizes it or not, is the supernatural use of knowledge and of modesty which, according to the Apostle of the Gentiles, curbs the passions. That a divine help is absolutely necessary can be seen from the large number, even among the so-called well-educated, who live in ignorance, utterly disregarding the truths necessary for salvation; and, as his predecessor Benedict XIV stated, "this is the ignorance that leads to eternal dam-

nation," for they proudly die without reconciling themselves to their God.

The Holy Father continues by stressing the great responsibility of religious instructors, and how they ought to meditate day and night on the law of preaching the Gospel established by Christ, that believing what they read and teaching what they believe, the seven all-important virtues may be developed in the faithful, especially in the young. Those seven supernatural habits contain the chief doctrines of our faith and the courageous ways of acting which Our Lord Himself came on earth to establish and to teach, whereby we live the life of a true Christian and Soldier of Jesus Christ.

Seven Principles of Supernatural Life

These Christian principles he groups in two main divisions. The first group contains the three theological virtues: *faith*, which is the homage of our mind; *hope*, called the homage of our wills; and *charity*, referred to as the homage of our hearts, inspiring all proud men with the love of humility, the source of all glory. The second division includes the four cardinal or moral virtues: *prudence*, whereby we shun the prudence of the flesh; *justice*, which gives to everyone his due; *fortitude*, enabling us to suffer all things for the sake of God; and *temperance*, through which we find it possible to love even poverty, paying no heed to the contempt of the world. Pius X affirms and reaffirms that these seven are the only necessary qualifications for living the life of Christ, and are therefore the true antidotes for all the ills of today. They contain the science of Christianity, being a fount not only of light for the intellect, enabling it to attain truth, but also of warmth to the will whereby the Christian with St. Paul can exclaim in all sincerity: "I live, now not I, but Christ Jesus liveth in me."

Then, as it were, lest the responsibility of the catechist should seem too overwhelming, the Pope immediately adds great words of encouragement by treating the sublimity of religious instruction, placing it above writings in defense of religious truths, and showing how it is far superior to those

ornate discourses which receive loud applause of crowded assemblages, but only serve to tickle men's ears without at all moving their hearts. For, as His Holiness explains so reasonably, if relieving the wants of the poor is acceptable to God, how much more acceptable must that care and labor be by which we procure not fleeting benefits for the body, but eternal benefits for the soul! Finally, as a concluding incentive, he adds that mere mathematical figures should convince us that there is no science more sublime than educating the great number who have no knowledge of God, to abhor and fly vice by learning and pursuing virtue.

The establishment of the Confraternity of Christian Doctrine is made obligatory for all dioceses, and rules of genuine worth to the teachers of religion are enumerated. The message is concluded by a touching appeal to the Mother of us all—the Blessed Virgin Mary, asking her who consented to become the Mother of the Divine Teacher and to rear Him in order that He might give us the knowledge of divine things, to fructify all the diligence and energy of this most important mission of developing the seven virtues in the lives of men.

Surely, the life-giving principles of the *Acerbo Nimis* are direly needed today. But cannot the present great interest in the cause for beatification of Pius X be the providential means for restoring the practical knowledge of those seven Christian habits, by proclaiming to our war-stricken world his message of how the frequent reception of the Holy Eucharist gives to all Him who is these virtues, that they might overflow into that lasting peace for which everyone of us earnestly longs?

Basic Principles of the Historical Method: A Traditional Method in Religious Instruction

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The historical method of teaching religion described by St. Augustine has been, down through the centuries, the most honored, the most frequently recommended, but withal the least used method in religious instruction. It is the oldest, the most venerable, the most solidly founded in tradition, but few textbooks have been built on it, few teachers seem to understand all of its details, and almost no one follows it.

We must go back more than one hundred years, to France and to Austria, for the last notable books for the religious instruction of youth based on this method. In 1832, Augustine Gruber, Archbishop of Salzburg in Austria, published a Catechism based on St. Augustine's method,¹ and in 1838 Abbé Gaume in France published his "Catéchisme de Persévérance"² for adolescent youth. More than a century previous to that, in 1702, the Oratorian Pouget at the direction of his Jansenistic bishop, Charles-Joachim Colbert (1667-1738), published his remarkable "Catéchisme de Montpellier."³ It was condemned for its Jansenistic tendencies, but these were probably not the fault of the author but rather due to the revisions of his heretical bishop. A Latin translation, corrected by the author and published in Vienna in 1764, was not condemned.⁴

¹ *Praktisches Handbuch der Katechetik für Katholiken, oder Anweisung und Katechisationen im Geiste der hl. Augustinus* (Salzburg, 1832).

² *Catéchisme de Persévérance, ou Exposé historique, dogmatique, moral et liturgique de la religion depuis l'origine du monde jusqu'à nos jours, par l'abbé J. Gaume* (8 vols., Paris: Gaume frères, 1838). There were three other successively abbreviated forms of this work.

³ *Catéchisme du Diocèse de Montpellier imprimé par ordre de Messire Charles-Joachim Colbert, Evêque de Montpellier* (Paris: Le Guerrier, 1703).

⁴ François Aimé Pouget, *Institutiones Catholicæ in modum catecheseos* (2 vols., in folio, Augustæ Vindelicorum: Adam and Veith, 1764).

Mesnard's highly prized "Catéchisme du Diocèse de Nantes,"⁶ appearing in the second half of the seventeenth century, followed the historical method in presenting the doctrinal part of religious instruction, as did the extremely popular "Catéchisme Historique" of Abbé Claude Fleury, which was published in 1679 and republished scores and scores of times. They were preceded in 1535 by the "Catechismus Ecclesiae" of George Wicelius, "the first to write a catechism along the lines laid down by St. Augustine."⁷

With this short litany we have listed practically all of the really outstanding books of religious instruction based on the historical method of St. Augustine—for they all, consciously and explicitly, attempt to follow the method of St. Augustine, which that great Bishop of Hippo described in his famous treatise on the proper manner of teaching religion, his *De catechizandis rudibus*.

The frequency of the praise heaped upon the method advised by St. Augustine, coupled with the infrequency with which one meets it in actual use, is one of the deepest riddles of the history and science of catechetics, for the principles found in *De catechizandis rudibus* were well known and were recommended in almost every age of the Church.⁷

There have been many English translations of this catechetical gem, but even since Christopher's most excellent critical translation and accompanying commentary on the *De catechizandis rudibus* was published in 1926 there has been little increase of interest in this method, and little growth of understanding of it and of its possibilities. It might be well, then, to show the importance of this treatise and to analyze for religion teachers four of the key principles of methods incorporated in this truly outstanding monument of tradition in catechetics.

As to the importance of St. Augustine's work, first there is

⁶ *Catéchisme du Diocèse de Nantes par le Commandement de . . . Mgr . . . de Beaucaeu . . . composé par le sieur Mesnard* (2nd ed., Nantes: Verger, 1723; 1st ed., 1689).

⁷ Cf. J. P. Christopher, *De Catechizandis Rudibus* (Catholic University, Washington, 1926), Introduction, p. 6.

⁷ Cf. Christopher, *op. cit.*, pp. 5-6; C. Elwell, *Catholic Religious Education in France, 1750-1850* (Harvard University Press, Cambridge, 1944), pp. 268 ff.

the fact that Augustine is one of the most renowned Doctors of the Church. Then there is the further fact that this work on catechizing has been shown to be strikingly similar to that of St. Irenæus' *Demonstratio Prædicationis Apostolicæ* of the second century. In fact, the parallels are so many and so striking that Drews⁸ thinks that both St. Augustine's and St. Irenæus' works are based on a still earlier, original and traditional method of catechizing coming down to use from the earliest times—a *Master Form*, touching even unto Apostolic days. This one fact alone should make St. Augustine's treatise assume the highest importance in the eyes of all religion teachers, who, instead of wasting their valuable time reading fifth- and tenth-rate moderns, should go back and really study the best in Christian tradition.

The *De catechizandis rudibus*, then, is of great value because of its author and its rooting in early Christian tradition. It is also of the highest value because of the principles regarding method and subject matter which it proposes. Let us look at four of the most important of these.

The Historical Method (First Principle)

The first principle of method in catechetical instruction as proposed by St. Augustine is that the doctrines of our holy religion should be presented in historical order beginning with Genesis and continuing down to the present time, and indeed to the eternal rest we seek.⁹

Today we present the doctrines of Christianity according to the sequence of the Creed, hardly ever adverting to the fact that the sequence of topics in the Creed and in the Bible is broadly identical. We could teach exactly what we are teaching now, but following St. Augustine's method, if we only clothed the doctrines in the historical details: God, creation, the fall, the promise, preparation, Incarnation, Life of Christ, Redemption, Holy Ghost, Church, Communion of

⁸ Paul Drews, in *Zeitschrift für die neutestamentliche Wissenschaft und die Kunde des Urchristentums* (1907), p. 226.

⁹ Christopher, *op. cit.*, Chap. V, p. 23; cf. Ch. 17, p. 75, sections 27 and 28.

Saints, forgiveness of sins, resurrection of the body and everlasting life. The sequence is in historical order, but the presentation seldom makes that apparent.

From the psychological point of view this historical approach would be far better than our present, non-narrative, theological presentation. Everyone loves a story. Everyone remembers a story better than a logical disquisition. Children are no exceptions. Indeed, they more than others need the visualization and the concreteness of the narrative form. It supplies them with the images which help them clarify and anchor their concepts. It helps them to remember the salient points and also the details.

A Neglected but Important Detail (Second Principle)

There is a second principle in St. Augustine's method which is a refinement and a detail of the historical method itself, but it is of such prime importance that it must be presented separately, and this all the more because it seems to have been missed entirely by many modern commentaries on the *De catechizandis rudibus*. Let us quote verbatim the passage in the sixth chapter which contains it.

"We should begin our narration, starting out from the fact that 'God made all things very good,' and continuing, as we have said, down to the present period of Church History, *in such a way as to account for and explain the causes and reasons of each of the facts and events that we relate, and thereby refer them to that end of love from which in all our actions and words our eyes should never be turned away.*"¹⁰

Here is a key principle in methods of teaching religion. It should be studied until mastered. Then it should be *applied*. It is not enough to teach the Bible stories. It is not enough to teach mere Bible History. It should be taught in a very definite way. Each fact or incident should be presented so that we "*account for and explain*" what are "*the causes and reasons*" for those "*facts and events.*" How is this done?

¹⁰ Christopher, *op. cit.*, p. 35 (italics ours).

St. Augustine (*De catech. rudibus*, cap. xvii —) draws up a model discourse, based on the principles which he advocates. In it he shows us just what he means by this, in not a few examples. For instance, in relating the fact that God rested on the seventh day he "*accounts for and explains*" the reason why God rested as follows:

"He worked six days and on the seventh day He rested. . . . He could have made all things even in a single instant. But He had not labored to rest . . . but *to signify that* after six days of this world, in the seventh age as on the seventh day, He would be at rest in His saints."¹¹

He explains the causes, the reasons, and the symbolism of the flood and the ark, by saying, among many other things, that "by the symbol of the flood, wherein the just were saved by the wood (of the ark), the Church-to-be was fore-announced."¹² He explains Moses' striking of the waters thus: "For Moses struck (the waters) with a rod that this miracle might be wrought. Both are symbols of holy baptism, whereby the faithful pass over into a new life but their sins like enemies are totally blotted out."¹³

Of course, it should go without saying that religion teachers in following this method are not free to call upon an untrammelled imagination for their explanations. They must follow the approved interpretations derived from the sound traditions of the Fathers, Doctors, and other teachers in the Church.

God's Charity to Us, Our Duty to Love God (Third Principle)

The third great principle of methods found in the *De catechizandis rudibus* is to be seen in the following passage:

"In all things, indeed, it not only behooves us to keep in view the goal of the precept, which is 'charity from a pure heart, and a good conscience, and an unfeigned faith' (a standard to which we should make all that we say refer),

¹¹ Christopher, *op. cit.*, p. 77 (italics ours).

¹² Christopher, *op. cit.*, p. 83.

¹³ Christopher, *op. cit.*, p. 87.

but towards it we should also move and direct the attention of him for whose instruction we are speaking."¹⁴

Augustine repeats this principle thus: "Christ came chiefly that man might learn how much God loves him, and might learn it to the end that he might *begin to glow with love of Him* by whom he was first loved, and so might love his neighbor."¹⁵

From this we can clearly see that St. Augustine directs the catechist to keep charity in mind as the goal, to show God's love for us in all things, to refer everything to it, and also to direct the pupil's attention to it and strive to move him towards it. He is only saying what the Catechism of the Council of Trent will repeat centuries later in its Preface, when it tells pastors and others instructing the faithful to focus everything on God's love for us and our duty to love God in return.

Everything in Sacred Scripture is a proof of God's love for us. Everything in Scripture is an invitation for us to love God. *It should be presented in that way.* If it is, it will move pupils' wills towards that charity which is the "goal of the precept." But there is yet a detail in the method of doing this which can be considered as a separate principle of methods in religious instruction.

From Faith, to Hope, to Charity (Fourth Principle)

The fourth great principle of catechetics is stated thus by St. Augustine:

"With this love, then, set before you as an end to which you may refer all that you say, so give all your instructions that he to whom you speak *by hearing may believe, and by believing may hope, and by hoping may love.*"¹⁶

The sequence which psychology would suggest is the one here suggested by St. Augustine. The will never acts unless there has been a previous act of the intellect. The enlightenment of the intellect, then, is the first step even in the super-

¹⁴ Christopher, *op. cit.*, p. 23.

¹⁵ Christopher, *op. cit.*, p. 29.

¹⁶ Christopher, *op. cit.*, p. 31 (italics ours).

natural order. *One must know* an object before one can act towards it or against it. The supernatural knowledge derived from faith is the first step towards God. The *doctrines* of our holy religion should, therefore, be the first elements to be presented to the pupils' minds. Psychologically, the act of the intellect is the first step.

The reaction of a human will to a good which has been presented to it depends on whether that good is comprehended as attainable or not. If it is considered unattainable, the reaction is despair. If it is believed to be attainable, but with difficulty, courage and hope are called for. Consequently, St. Augustine's second step is psychologically perfect. After leading the person to faith and its exercise, the second step is to engender hope. Then only can one rise up to love, to Christian charity, and indeed this love "must be built up out of the very sternness of God, which makes man's heart quail with a most salutary fear."¹⁷

The sources of Christian hope are rooted in the means of grace—prayer, the Sacraments, and the Catholic Church as the guardian and dispenser of the graces of redemption.

The third step, love (meaning our love of God), finds its lowest and minimum expression in the keeping of the Commandments, and a higher form in the active practice of the supernatural virtues.

The conclusion to be drawn, then, from the psychological sequence of subject-matter as presented by St. Augustine (namely, faith, hope, and charity) would be to follow the sequence in subject-matter of doctrine, Sacraments and means of grace, and Commandments and virtues. Too frequently today the first step is made the last, or is severely minimized in importance—a serious psychological and catechetical mistake.

Conclusion

St. Augustine's *De catechizandis rudibus* is a storehouse of ideas for the religion teachers—a storehouse which cannot be

¹⁷ Christopher, *op. cit.*, Chapter V, p. 31.

unlocked by quick casual reading, but only by study and thoughtful concentration on what is being said, as well as on the implications and the practical applications of the principles advocated. Four of the most important of these are: first, to follow the biblical sequence; second, to show the reasons for, and the causes and explanations of, the events narrated as evidences of God's thoughtful love; third, to focus everything on charity—God's charity to us, our duty to return His love; fourth, to proceed in the proper psychological order, from faith, to hope, to charity.

A teacher who would make these four the basic key principles of method in his system of religious instruction of children and youth would be on firm ground, and could forget most of the welter of microscopic minutiae of methods about which so many of our religion teachers are now unduly concerned. To know, to understand, to use one big, broad, permanent, important principle in method is worth far more than knowing and using a hundred small, narrow, changing and unimportant devices.

In his next article Dr. Russell will maintain that courses in formal theology are not an adequate preparation for Brothers and Sisters who are teachers of religion in our schools.

The Needs of Boys

By BROTHER S. EDWARD, F.S.C.

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In a recent issue of this JOURNAL,¹ Sister Mary Rita, B.V.M., wrote of "The Needs of Girls." Much of what she writes concerning the physical, mental and social needs of girls can apply with equal truth to the adolescent boy. For the boy, no less than the girl, needs all those things which make for a healthy body, needs opportunity for worth-while reading, needs to develop interesting hobbies, and needs wholesome social contacts. And, as Sister Mary Rita has so well written, the parent, teacher or friend who would influence youth—whether boys or girls—"must be a real person, sincere in understanding and sympathy, fair in all dealings, trustworthy, one not shocked by their confidences or distressed at their ignorance; one who can look at life constructively and point out the objectives to be gained and the pitfalls to be avoided; one who sees beyond life and therefore measures the things of life on the scales of eternal values." In the hope of avoiding repetition, this discussion will be limited to emphasizing two other needs of the modern high school boy which are not always supplied: the necessity for personal student guidance and the need to train for Catholic lay leadership.

The Need for Counselling

The force for good that counselling is can best be evidenced by a few examples.

Joe, a freshman, reveals that he has not attended Mass nor made his Easter duty for three years. Apparently the only cause for this grave omission is the disinterest of his parents. Joe is willing to get straightened out, but he does not know how to go about making a good confession. Also, he fears running up against a harsh confessor. The Counsellor recommends a particular priest to Joe, directs him as to how to

¹ September, 1945.

make a worthy confession, and answers his questions. The following Saturday Joe carries out his good intentions, and soon becomes one of the more faithful altar boys in his parish. Aiding in the preparation of a worthy reception of the Sacrament of Penance is not an uncommon experience in counselling students. Many boys who have been away from the Sacraments for quite some time, or who are troubled about past confessions, are willing to do the right thing but need both encouragement and personal enlightenment as to how to go about getting back on the right track.

It is discovered through personal counselling that a large number of seniors, despite twelve years of Catholic education, have vague notions and feeble belief in the Church's marriage laws and in her teachings on sex morality. Jim, for example, believes that the use of contraceptives is permissible, because many adults of his parish purchase them at the drug store in which he works. A large number of these seniors harbor the opinion that the Church is unreasonable in forbidding mixed marriages. They are less opposed to her insistence in this matter when it is pointed out that Catholicism is not just a religious sect but a complete philosophy for living, and hence the imperativeness of life partners sharing the same religious creed of which are born their basic beliefs.

On the more positive side, many vocations to the priesthood and religious life and many conversions to the Church have been fostered through personal guidance. There are those who are of the opinion that group instruction such as is given in the religion class offers sufficient guidance. Experience in personal guidance work proves otherwise. Boys hesitate to ask for information about the priesthood or religious life, lest their companions suspect their intention of becoming a priest or a Brother. Again, what is heard in class sometimes gives rise to a dissenting opinion in the mind of the boy. But he cannot always voice his opposition to the lesson while in class, either because the instructor cannot allow himself to be drawn into an argument for the benefit of one person, or because his companions might look down upon him as some

sort of a rebel or as one guilty of holding to heretical notions. One need only engage in student counselling for a short time to be convinced both that students want and that students need the personal guidance of a qualified Religious.

The Need to Train for Catholic Lay Leadership

In an address to a group of Catholic laymen of the Institute of Medieval Studies in Toronto, Jacques Maritain spoke as follows:

"If everywhere we see the world breaking up and the things which seem to hold it in order crumbling, the fault for this is principally with us Catholics who have been asleep over the treasures entrusted to us by God and buried by us in our own egoism, with us who have not loved the world enough—I mean with that love the example of which has been given once and for all. We must be attentive now to the elaboration of a new world arising out of the ruins of the old."

There is no denying that a heavy burden rests on the shoulders of the Catholic laity of this century. None have a more important rôle, and none should be more prepared and more willing to shoulder this burden of preparation than the Catholic teachers who educate the Catholic laity of the future.

Specifically, provision for this need of the modern Catholic boy includes training in public speaking, a practical course in economics and sociology for all seniors, an active Catholic Action society, and an intensive training in the Liturgy.

The attention given to training in public speaking should be directed to what is said as well as to how well it is said. Soap-box orators are sometimes eloquent, but mere eloquence is dangerous if not directed to a worthy objective. Speech powers can arouse a mob to reject Christ as well as to accept Christ. Both the classroom training and the extra-curricular activities of debating and dramatics should not become ends in themselves. Boys must never be permitted to forget that training in public speaking has a much worthier objective than the winning of a trophy. Possibly something similar to the

work of the Catholic Evidence Guild can be incorporated into our program for public speaking.

A second indispensable aid to the formation of Catholic lay leaders is a sound course in economics and sociology for students prior to their leaving school. In the transition from school life to that of a wage-earner, the minds of our Catholic graduates tend to undergo a secularization which soon extends to every phase of their living. This evil can best be offset by pointing out their responsibilities as Christians relative to modern economic life. Until the Encyclicals of labor are so interpreted, our students are unprepared to live as Catholics among the working classes and much less prepared to win the working man to Christ. In the light of the fact that so many graduates do not continue their education in a Catholic college, high school students must be trained to seek habitually the Church's guidance in social morality, just as they have learned to accept its guidance for their personal morality. Perhaps when this need is remedied, we shall see a greater application of religious knowledge to daily life by the graduates of our schools.

Other Indispensable Aids

Of further assistance in fashioning a definite kind of Catholic layman is the establishment of an active Catholic Action society within the school. The form for such an organization may vary with circumstances. The Jocists—or Young Christian Workers, as they are better known in America—have a very effective organization and one which won the praise of the late Pope Pius XI. "The Jocist Movement" by Henri Roy, O.M.I., offers valuable information to anyone interested in adopting something along this line. Copies can be procured from J. O. C., Manchester, New Hampshire.

Finally, as the very heart of any sound and permanent training to a consciousness of the layman's apostolate within the Church is an intelligent appreciation of the liturgical life of the Mystical Body. While in our high schools, students must be shown how to learn from the Liturgy. To this end

they must have an understanding and an appreciation of the doctrine of the Mystical Body, of prayer, of the Church Year, of the Mass, and of the intelligent use of the missal. For as Dr. Bandas reminds us, "once the children have abandoned the catechism or left the Catholic school, the Church has no way of reaching them, generally speaking, except through the Liturgy."

The good we know to have been effected through counselling gives us reason to believe this good can be multiplied by supplying the opportunity for all students in all Catholic schools to receive personal guidance.

The good wrought by the handful of modern Catholic lay leaders—Belloc, Chesterton, Dawson, Maritain, Salazar, the Jocists—makes it clear that untold good will come to the world if Catholic educators labor to mould leaders of Catholic thought and action.

To our December issue Reverend Peter A. Resch, S.M., S.T.D., will contribute an article entitled "The Song of Bernadette," discussing the team-work which should exist between the teachers in our classrooms and the local clergy.

The Catholic School and Guidance

By BROTHER E. STANISLAUS, F.S.C., PH.D.

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Of the many human problems that are arising from the disturbed social order today, there is one that is of particular concern to our Catholic schools. While it would be the height of naïveté to attempt to delineate any one of these problems in its total singularity, to ascribe its causes to this or that social institution, and lay the responsibility at the door of any particular social agency, still it must be admitted that the school is no insignificant factor when one seeks the area in which possible causes of social disorder are to be allocated. This is particularly true of society today, in which the family has relinquished rather completely to the school its natural right and duty to educate its children. The family has ceased to be the powerful agency for education that God has intended it to be, and for which its own structure and forces prepare it so well. Granted that the complexity of living requires the family to depend upon the school to discharge its natural duty of developing and forming youth with a view to the highest good of the individual and society, still there is no justification for the complete alienation that has too generally taken place. Perhaps the school has been too willing to assume as its own the burden that it can, at best, but share with the family. Because it should but share with the family the serious task of forming youth, the whole burden of responsibility must not be allowed to rest on it alone.

Dissatisfaction with Product of Our Schools

The last few decades have witnessed a growing dissatisfaction with the product that the school has turned over to society. From many areas come complaints that the school is not doing a good job of preparing youth to assume its social responsibilities. Too many young people are finding it difficult, after they leave school, to adapt themselves happily

within their respective groups. Eruptions of this inability are observed in occupational areas. Lack of definiteness of purpose, very often due to an improper understanding of personal abilities and desires, is bringing about a condition in occupational areas in which too many young people drift from job to job, led on by fancy, lure of more attractive wages, indisposition to honest toil—all of which causes a labor turnover of alarmingly high proportions. Needless to say, this is hardly conducive to occupational stability. The recent conflict has put only a temporary stay to this condition, but the causes of it remain in our educational structure.

Widespread juvenile delinquency is another witness to the incomplete success of the school to help the young prepare themselves to take their proper place in society. Writers on youth problems are asking for mental clinics for the maladjusted boy. More facetious observers are asking for clinics to help adjust the parents on the plea that our youngsters are maladjusted because their parents are so. It is not the child who is said to be in need of psychiatric treatment—it is the parent. None of these proposals is to be dismissed lightly.

Perhaps the most startling revelation of the widespread inability of youth to fit itself into society has been occasioned by the Army and Navy classification and testing programs. We are here faced with an objective and scientific confirmation of the partial inadequacy of the school's efforts to prepare its students for successful living. While it may be objected that the fact that the Army has found a youngster unqualified for service in its ranks does not necessarily mean that he is not able to fit himself into society, the gravity of the situation must be admitted when one considers the high percentage of those rejected because they were found either unprepared to enter upon the strenuous work of Army living or were found unable to cope successfully with the more exacting situations of actual combat. Such a state of affairs brings about the feeling that the condition is symptomatic of a general inefficiency of those social agencies charged with the important task of preparing these young men for the serious business of living and living successfully.

Unsuccessful Adjustment to Life

Without attempting any further analysis to reveal other possible causative factors, there seems to be sufficient reason to question the preparedness of our youngsters to adjust themselves successfully to the many situations that attend the complicated social order of our day. While it is no simple matter to measure the efficiency of school training or of education, there is one undeniable measure of successful education, and that is precisely the ability of an individual to adjust himself to life as he finds it. Successful adjustment, then, is a fair measure of intelligence and effective education.

We cannot refuse to admit that the problem exists, and that it is of moment for Catholic educators to ask themselves whether our Catholic high school graduates are sufficiently prepared to take their part in society. It must not be forgotten that the high school as an educational agency has proved itself inadequate to carry the burden that overpopulation has created for it. The increase in numbers has been too rapid and too overwhelming to enable it to adjust itself to the many changes that were brought about, and the accomplishment of its real objectives was gradually rendered less likely. The Catholic high school has not been spared the evils that beset institutions where education and training are attempted on a large scale, where the individual is lost in the group. Group training has slowly supplanted individual training.

It may well be that our high school graduates are no better prepared to enter upon social living than are their fellow-graduates from public schools. Although it is unquestionably true that Catholic principles, as they are propounded in our religious schools, form the most solid foundation of successful living, still it may be too easily assumed that the teaching of religion is the open sesame to successful living. Even in this area of activity, our Catholic schools are not totally unaware of the great necessity of reexamining into content, method, and teacher education, with a view of attaining more completely the objectives of religious teaching. The complexity of mod-

ern life makes it highly imperative that the school sharpen its tools and perhaps add a few more to its repertoire.

None will doubt that the philosophy of Catholic education presents its teachers with ends that are in full harmony with the dignity of human nature. Catholic education, for that reason, revolves about the development of the complete man in the completest sense. Yet, this stamp of Catholicity does not, solely by virtue of its intrinsic excellence, guarantee that this end will be achieved. Abundant testimony has been offered in witness to the fact that Catholic principles of living are highly conducive to that mental health which spells successful adjustment. Yet, the mere teaching of these principles cannot be expected to bring about the realization of the true end and purpose of Catholic education. It has been, and continues to be, the perennial problem of Catholic education to bring its youth to that high level of "integral humanism," to make use of Maritain's expression, that marks the terminal of successful Catholic training.

This intrinsic excellence of the objectives of Catholic education makes it more imperative that our Catholic schools leave no effort unexpended to insure their successful attainment. The fact that our Catholic educational philosophy has a very clear understanding of what it purports to accomplish, should inspire Catholic educators to make prudent use of whatever science has discovered in the field of educational methodology, and to take advantage of every means that can be used for the successful implementation of its high purposes. The science of education is continually endeavoring to make progress towards the goals of education, and though Catholic education is not at one with the aims of the naturalism that pervades so much of secular education today, still there are many valuable helps that can be derived therefrom. To be progressive is to be alert.

Education Includes Development of Personality

Despite the clear definition that is given to the ends of our educational activity, it is still possible that Catholic education

may fail in varying degrees to prepare its youth for successful living, for successful adjustment in life. Much emphasis is repeatedly placed upon the importance of respecting and training that elusive and hard-to-define reality which is termed personality. Regardless of how we may define personality, there must be included in our concept the notion of completeness which will regard human nature in every one of its myriad facets—from the lowest point of reality in it to the highest of its aspirations in virtue of which it is said to be *capax Dei*. When education attempts to develop personality, it is undertaking a task that assumes proportions as grand and as complex as human nature itself. The same completeness must, therefore, characterize the means that our Catholic schools adopt to attain their objectives. Any disproportion between the completeness of the objectives of Catholic education and the means employed thereto cannot but be the cause of failure to achieve these same objectives, and this, as far as the students are concerned, leads to faulty adjustment and unsuccessful living.

Without attempting even a partially complete analysis of these various causes that render the energies of the school somewhat ineffective, one of the major factors responsible can be ascribed to the failure of the school to bring into clearer focus the individuality of the student. There is no more bandied-about principle of education than that which demands that individual differences be observed. This has become a cliché to which much lip service has been given, but which has undergone some sort of anesthesia rendering it completely sterile. This is true to a disastrously damaging extent in many schools where numbers are so large that oftentimes a fair measure of success at group control and group instruction is a goal worth prizing. As a result, the individual becomes lost. The school is almost completely unsuccessful in reaching him. Its best energies are in grave danger of being misdirected. There is created the anomalous situation in which the home, on the one hand, having unlawfully relinquished to the school the whole task of educating the child removes itself to a great extent from

the sphere of the child's training; and in which, on the other hand, the school, with the full responsibility of training youth resting on it, fails to bring the latter into the vital compass of its best efforts. The home easily salves its conscience by protesting that the school is better equipped to do the job. The school continues on, bearing up more or less manfully under its burden, sometimes keenly aware of its failure, but always groping about for a remedy.

Mass Production Methods in Education

Such a situation makes it imperative that the school take every means available to bring into sharp focus the individuality of each student. Group instruction must never be allowed to shut off the concern of the school for members of the group. Mass production may well be the method that produces the highest possible good, quantitatively speaking. Applied to education, it is highly questionable that it is equally effective. The student must take on more significance than that measured to him by the school by means of the registrar's records. To his teachers he must be made to mean more than just another name on the roll, or as one who does more or less well—in general, just another boy who is in the class and who registers with varying degrees of notice upon his teachers. When the boy has passed through his years of schooling, he often is as much of a mystery as—many times even more of a mystery than—he was upon entering. Yet, how can his personal development be promoted under such circumstances?

In other words, the educative process which comprises the major portion of the school's function as an educational agency, must be made to cover more territory than formal instruction. The school must be keenly conscious of the fact that its objectives embrace far more than mere scholastic development. A brief review of the objectives of Catholic secondary education will quickly render this obvious. The completeness of these objectives can never be achieved by classroom instruction alone. There must be present in the collective consciousness of the administrative body and the teaching faculty the keen

realization that the sole and entire purpose of the existence of the school is the *complete* development of each individual student in the light of the objectives that justify the school's existence, and according to which its energies and activities are to be directed. It must exert every effort, and that constantly, to bring this individual development about. Never, even for a moment, must it be forgotten that the school, just as the family, depends upon the child for its existence. The child, by nature, is prior to the school. The school is the official social agency upon which society imposes the task of preparing youth for living. A proper ordering of ends will always recognize the individual as primal. The whole bent of its solicitude must be directed towards him.

Optimal Development of Individual Our Goal

For these reasons, it devolves upon the administration so to organize itself and its staff that everything possible will be done to bring about the optimal development of the individual. Group control, a smoothly running organization, a well-balanced curriculum—all of these in themselves are worthy of administrative effort, but they must never be regarded as ultimates. Administration must point these towards the good of the individual student. This concern on the part of the administration for the fullest development possible of the individual must not be identified with the process of instruction. This latter is but one phase of the educative process (albeit the most important), though too often it marks the limits of the school's service to its students. Instruction is ordinarily directed towards the development of the mental powers. That is good, but human nature is quite complex. Not only must the youngster be helped to develop himself in the other and varied areas of human activity, but everything possible must be done to promote this development. He must be reduced from the enigmatic state in which he so often is allowed to languish. Every effort must be made to understand him as an individual without the school reducing its service to a psychological worship of the child. His individual nature with its

various needs, abilities, and interests should be brought to light as definitely as possible. Curricula should be sufficiently diversified to take care of varying needs and interests. Distribution and placement ought not to be regulated according to superficial or arbitrary principles, but should follow upon careful examination and study of likes, dislikes, and capacities. School life should be so ordered as to reduce to a minimum the obstacles that so often make themselves felt. Provisions should be made and machinery set up to look to the adjustment of situations which often arise unforeseen, and which, if allowed to continue, leave their harmful traces.

It rests upon the administration to have the school so organized that it is ever on the alert and always prepared to take the initiative when the welfare of even a single individual is in question. Often personality clashes between pupil and teacher are allowed to lie dormant and leave an indelible mark upon the growing adolescent. This must not be just a matter of policy or principle with the school. It must be a matter of systematic organization. Functionaries must be set up in the school administration who are charged with the various responsibilities that have for their core the different areas alluded to here. Such areas must be strictly defined to ensure the effective care of each.

Guidance Presupposes Full Knowledge of Students

Apart from the recognition of these various principles, the school—ultimately the administration—must provide certain services to its teachers that can assist these latter to achieve with effectiveness the objectives of the school as far as each individual student is concerned. Whatever scientifically derived information concerning students can be placed at the disposal of teachers, should be obtained and made available. Intelligence, personality, adjustment, special abilities, mechanical aptitude, various useful prognostic tests whose objectivity and validity are established, can play a definite rôle in helping teachers to understand their class groups. In the light of such understanding, a class group becomes broken

down into individuals, each of whom loses some of the anonymity that covers a group. It is no longer an impersonal group which faces the teacher. It is a collection of individuals, each with a *distinguishable* personality. The teacher is thus able to assume the vital part that is intended to be his in promoting the development of his students. Together with the fruits of his personal observation and study, and of that of his fellow faculty members, a fairly accurate psychological profile of each student is made possible. Such an aid is of immeasurable value and serves as an excellent starting point for remedial treatment when a student is in need of such. Such a service facilitates proper adjustment between students and the situations in which their school life unavoidably places them. Apart from this negative value, such a psychological profile affords excellent groundwork and foundation for self-knowledge, without which development is at best but a hit-or-miss struggle. Much of this information need not be confined to the teachers, but can and should be disclosed to the students themselves.

With such helps at their disposal, teachers are in a position to approach their work of instruction and character training intelligently and scientifically. The work of teaching assumes interest, for the student ceases to be the total enigma that so often the teacher finds him to be. The teacher is able to provide the care and supervision that are so essential for the development of students. Teacher activity in the classroom becomes more centered on the individual pupil rather than on the lesson itself, for too often the concern, interest, and effort of the teacher are directed towards that impersonal something which is called the lesson instead of that vital and personal somebody—the individual student.

This phase of the educative process under discussion here carries the label of *guidance*. In the swift growth of the high school, the guidance function has not been given its due place. It has not been given its due place, for it has not been properly understood. The educative process was gradually limited to mere instruction. In our Catholic schools, it was taken for granted that the religion course would almost necessarily per-

form the functions that are ascribed to guidance. But guidance is not to be identified with moral training nor with character formation, although these are important phases of guidance. Guidance cannot be restricted to any such particular areas; it is more extensive than any of those mentioned. It consists more properly in the consciousness of the school—to speak figuratively—of every means, of every procedure, that can promote the development of the individual and help to bring about optimal adjustment in his school life by the effective reduction of these means and procedures to a level where the pupil can be better served.

Why Not Religion for the Sisters and the Laity?

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Catholic University of America, Washington, D. C.

II. Distinction between Religion and Theology

Our confusions in the field of religion are much more numerous than in the field of theology. We religion teachers are partly to blame for this situation. We have not secured agreement on the meaning of the very word "religion," and hence there is disagreement as to what our aim should be. We have not set up our boundaries, nor established fully our permanent content and our variable content. Many persons are not aware that there are graduate courses in religious education. I think that our worst confusion stems from the fact that, while we have moved ahead vastly in our Catholic educational system in this country, we have failed to make our definition of words keep pace with our educational set-up.

The view that religion is solely a virtue and cannot be taught, is still widespread.⁹ That view may be legitimate in itself; it is the traditional view put forth in theology. But do we not actually have religion courses in the grades, in high school, and in college? It is evident, then, that a new meaning has been given to the term "religion." Religion is *de facto* a course in our educational set-up. It is now a content and *is being taught*. It can be viewed objectively as well as subjectively. And when we discuss the preparation of teachers of religion, we must advert to this present-day use of the word "religion." I use the word "religion" throughout these articles as the proper name for the courses of study now found in the Catholic school system.

Since most priests continue to think of the word "religion" mainly in reference to a virtue, we must first trace the origin of

⁹ "Theology is thus an intellectual discipline, and can be taught. Religion is a moral discipline, a virtue of the will, and therefore cannot be, properly speaking, a subject in the curriculum although it can be and must be fostered and developed by instruction as well as training" (G. B. Phelan in "Man and Modern Secularism," p. 129).

this view before attempting to describe the present-day significance of the term.

St. Thomas on the Virtue of Religion

In the *secunda secundæ* section of the *Summa*, where he discusses religion as a virtue, St. Thomas adopted the then already widely accepted arrangement of what are called the moral virtues, which scheme ultimately we trace back to the Greeks. The cardinal or moral virtues were said to be four in number—prudence, justice, fortitude and temperance. The virtue of religion is placed by St. Thomas as a subsidiary virtue (together with other virtues such as piety, observance, truthfulness, etc.) under the broader virtue of justice. In Question 81 he asks whether religion directs man to God alone, and he concludes in the affirmative. He does not specifically answer his own objection that religion would seem to include a relation to one's neighbor also. Implicitly he denies the latter. He bases his definition of religion on that given by Cicero—a virtue through which man renders to God due worship and reverence. This is the origin of the present widely given definition of religion as a relationship between God and man. Others had, of course, used the same idea before St. Thomas. They who use this definition today usually fail to note that in the *Contra Gentiles* Thomas holds that the end of the divine law is love of God, and that by the divine law we are held or ordered (*ordinamur*) to a love of neighbor.¹⁰ It is not this latter view, but the former definition in the *Summa*, that has been taught and popularized.

It might be remarked that, even though high merit be attached to the original Greek arrangement of the virtues, this arrangement did not envision the qualities of the supernatural man. Even though it be held that the accepted scheme of the moral virtues corresponds to the natural law, it is apparent that this scheme does not correspond to the traits or virtues emphasized in the Gospels. For instance, while the good pagan might hold that there are four cardinal virtues, are we not confronted by the fact that the supernatural man as

¹⁰ Lib. III, cap. cxvi, cxvii.

described by Christ must give a "cardinal" place to such virtues as prayerfulness, obedience, mercy, forgiveness, love of neighbor—all motivated by love of God? Would it not have been better for us—at least for those of us who have to teach religion as a life to be lived—to have studied and catalogued the virtues as manifested in Jesus? In Him is perfect balance and symmetry. He is not a theoretical scheme of virtues but a model in the concrete. To obtain a clear picture of what it is to be a Christian, we need a scheme of the Christian virtues.¹¹

A definition of religion based on Cicero's and to be used in our classrooms of today does not give us the mind of Christ nor the Gospel emphasis and outlook. Personally I think that the definition of religion as a relationship between God and man is too little influenced by the emphasis which Christ placed on the twofold love. When we attempt to apply Cicero's definition in our religion courses of today, we can see immediately that it is an individualistic view and not a social view, and that, like individualistic theology, it does not meet the needs that flow from a grasp of the Mystical Body.

Certainly we owe an immense debt of justice to God. And justice demands an important place in a religion course. Justice and charity can be treated under the broad heading of love, as Monsignor Cooper has done in Volume I of his "Religion Outlines for Colleges." But when we treat religion as a subsidiary virtue under justice, we are immediately emphasizing the legalistic aspect of religion. Justice is dominated by the thought of measure, of *how much* one owes. Thus, one pushes into the background the dominance which Christ gave to *the love that does not measure*. Moreover, in the individualistic definition by Cicero one loses sight of the insistence which Christ placed upon love of neighbor. One is not molded according to the plural or social thinking which is outlined in the Our Father. The confusion in the present use of the word "religion" can to a large extent be traced back to the contrariety between the Gospel view that love of neighbor looms large in one's idea of religion and Cicero's view that religion is

¹¹ I have tried to make some suggestions for this scheme in the volume, "Jesus the Divine Teacher" (New York City, 1944), p. 269.

limited strictly to a relationship between "God and myself."

I am conscious of the distinction usually made between religion and morality, and of the common division of creed, code, cult. Admitting that such distinctions must be kept in mind by any teacher, the point to remember in any course where the student is kept in mind is that psychologically man tends to unify all of life and all of his activities around some one centralizing goal. Business or learning may actually become his "religion." Hence, the teacher must integrate life for the student. And He who came to save us from wrong centralizing aims, He who best understands how life should be integrated, is Jesus Christ. If we are to avoid the impersonal or "it" view of religion as something that can be discharged by mechanistic or ritualistic observances, if we are to avoid divisional and confused attitudes in the students, should we not base our definition of religion on what Christ emphasized?

Christ showed His own unselfishness as Man and His desire to make religion something personal, when He gave us, and He repeated so often, His own aim: "I do always the things that are pleasing to Him. . . . I have glorified Thee on earth: I have accomplished the work that Thou hast given Me to do."¹² Everyone knows how Christ made love of neighbor just as absolute as love of God, and faith is basic in that love. In this view religion, considered subjectively, is that quality or habit or virtue in the individual which prompts him to seek to reflect credit—that is, external honor—on God by loving God and his neighbor for God's sake. Considered objectively (that is, as a content subject in the curriculum), religion is the sum-total of instructional and environmental content designed to deepen this love. In the word "environmental" I include such things as the chapel, the library, the pictures on the wall, the attitudes of the teachers, the societies in the school, etc. This insistence on the word "love" is a revealed view. It shapes our lives differently than would Cicero. It is a social view, not an individualistic outlook, for Christ placed emphasis on *doing*, on the will, on the word "our," not on the word "my" or "me."

¹² John, viii. 29, xvii. 4.

III. Aims and Scope of Religion Program

The fact that the slogan of theology for the Sisters is popular suggests that the aim which Christ would seem to put into the religion courses has not been deeply meditated. Since theology is intellectualistic, it may be presumed that those who want it want the same intellectualism to follow over into religion. In fact, most writers of textbooks for religion have followed the intellectualistic aim of theology. Perhaps it is too much to expect that we can ever agree on the aims to be followed in religion, since teachers differ among themselves. A revival of the old quarrel between the intellectualists and the voluntarists is reflected in the disagreement, and can also be seen in the difference between those teachers who insist that the student must *know* his religion and those who ask: "Does the student *love* his religion?" Both sides want knowledge, of course, and both want character. But it would be a difficult matter to prove that the religion textbook writers who have followed strictly the intellectualistic aim have interested the students in the subject of religion. Some writers forget that Francis of Assisi vivified his age just as much as did Thomas Aquinas. Pascal posed this problem which Scholasticism had not settled: "If in order to love human things we must know them, in order to know divine things we must begin by loving them, and we reach the truth only by way of charity."

Before we accept the coldly intellectualistic aim which some theologians and some writers would have us put into our religion courses, let us glance at the average classroom in the average high school or college. We all know that fifty to seventy-five per cent are not gifted with keen, analytical minds in the sense of being able to grasp an abstract truth as presented on the printed page. We know that multitudes do not have any interest in books, in any reading that requires deep analysis. We know that very many memorize or give out the form of words without the least comprehension of an inner meaning. In fact, many fine minds have to be prodded into activity.

I do not accept the premise that the religion courses must be

planned solely or mainly for the intellectuals, for those having better than average minds. I do hold that there must be mental effort on the part of all in the classroom. And I recognize that the better students must be worked up to capacity. But I believe that religion is for *all* the students, and that the non-intellectuals have needs and rights as well as the intellectuals. I think that our first task is to select for the religion courses an aim that is achievable by *all* the students. There must, of course, be academic standards, but I do not think that we should neglect God's intellectually poor. The fact is that only a minority of the students, and perhaps a minority among the teachers, can rise to a profound grasp of the metaphysical foundations of Catholicism.¹³ Those capable of gaining an abstract appreciation of the Faith must be "pushed" and challenged. Personally I do this by requiring more "outside" reading by such students.

The true religion teacher also distinguishes between mental capacity and what may be termed spiritual capacity. The non-intellectuals may have a "grasp" of the Faith that some intellectuals lack, for the Holy Spirit can add His enlightening graces to any coöperative person.

The over-all solution of these difficulties in religion would seem to be found in the aim of religion itself, namely, a love of God and of neighbor with the motive of reflecting credit on God. This is an aim achievable by all. It is an aim that intellectuals may not spurn. If there is to be any such purpose as the formation of an élite, why not strive for an élite who love God and neighbor? The academic presentation of religion in this light can be mentally challenging, but it must not neglect the will, the conscience. And in this aim the non-intellectuals are enabled to feel that they are just as much a part of the class and of the Church as are the intellectuals.

The content-matter for the religion courses will be touched upon again in a later article. But the principle to follow in the selection of content are found in the aim. We must choose that content which is designed to promote the aim, love.

¹³ A theologian writes: "It would be useless to attempt a thorough study of the tracts '*De Deo Trino*,' or '*De Verbo Incarnato*,' or '*De Angelis*,' unless one is gifted with a mind capable of dealing with abstract truth" (J. W. O'Brien, "The Priest and Modern Moral Theology," in *Ecclesiastical Review*, January, 1938, p. 31).

Religion courses do indeed give the whole of revelation, but not the whole of theological speculation on revelation. Truths garnered from theology would perhaps constitute more than fifty per cent of the content of the religion courses. It is my belief that the Life of Christ constitutes one of the best academic means that we possess for inculcating love of God and of neighbor. Content chosen from the Bible, from modern science, modern industrial achievement, the best in literature, and from our natural resources, must have a prominent place in the religion courses. Students should be trained to see how all of these reflect credit on God and promote love of Him. The oil wells of Texas, the coal fields of Pennsylvania, the corn of Iowa and Kilmer's *Trees*, should all be part of a religion course, for religion must touch the whole man and induce him to spiritualize the whole of life. Christ Himself gave us principles which could well guide us in spiritualization, but we have been slow to learn from Him as also from St. Francis of Assisi.¹⁴

In his analysis of revelation the theologian pays little attention to students and to any such things as Kilmer's poem. Truth is indeed important, but for the majority of students affective appreciation is more important than metaphysical appreciation. Religion must utilize both approaches, depending somewhat on the nature of the student. Who would say that Francis of Assisi failed to inculcate love of God even though he avoided scholastic subtleties? And the teacher of religion must be adept at knowing just what will lead the student to love of God and of neighbor. He must be prepared to deal with the attitudes which the student possesses. The task of the religion teacher is not to bemoan the materialism, the secularism, the indifference of our day, but rather to train the student to find God in this present, living world of ours. Perhaps we can still learn from David in Psalm viii: "O Lord our Lord, how admirable is Thy name in the whole earth!" Psalm cxviii can also give us a clue as to the aim in religion.

¹⁴ I have tried to explain the meaning and importance of spiritualization in "Jesus the Divine Teacher," pp. 358-373.

Theological Manuals Are Unsuitable for Religion Classes

We are now in a position to see how far from the full needs of religion teachers are the manuals of theology which lay emphasis on intellectualism and on an individualistic outlook. To a degree, theology is pure science; religion is applied or practical science. Theology treats dogma and moral separately; religion, as far as is possible, joins the two. Theology concentrates on the intellect of the student; religion on the intellect, will, and emotions. Theology looks to the classification, exposition and defense of revealed truth; religion looks mainly to the *living* of revealed truth. The theologian concentrates on his *subject* while teaching; the religion teacher concentrates on the *students*. Personal and individual appreciation of revelation comes first in religion, and defense of that revelation is secondary. In theology the philosophical approach is used, and hence God is viewed metaphysically—that is, as infinite Being, as *ens a se*. Religion preferably follows Christ's approach to God, namely, that of Father. In religion courses we remember that Christ said that "not everyone who says to Me, 'Lord, Lord' shall enter the kingdom of heaven; but *he who does the will of My Father* in heaven shall enter the kingdom of heaven." Hence, we assist the student to develop right attitudes.

Religion courses on the graduate level seek to present truth in living forms so that the teachers may thereby assist the students to live their religion. In its approach to the student, religion takes its cue largely from Christ. He came to grips with the thoughts in the minds of His hearers. The task of the religion courses on the graduate level is to show the Sisters what aim and what content to utilize in order that they may come to grips with the human, living persons in their classrooms. Theology has its own needs and techniques. Religion likewise has an aim and a content proper to itself. To better our religion courses on all levels, more priests and Brothers and Sisters should be permitted time to study on the graduate level the aim and content proper to religion.

(To be Continued)



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Once this book becomes deservedly known, we venture a prediction that it will find a permanent place on classroom desks and rectory reference tables. One regretfully admits that the legion of Scriptural volumes and commentaries, while abounding in established scholarship and erudition, yet fail to strike a tone of simplicity which would establish rapport with the lay mind untrained in Scripture study. Miss Monro has obviously recognized this need, and submits her handy volume to that end. Even a cursory reading will convince one that she has succeeded in her objective.

In the Author's Preface she makes clear that her book is for Catholics who would like to read and enjoy the New Testament, "but who find the available literature a trifle beyond them." The authoress insists that her work is not one of scholarship; perhaps the disarming admission was to invite a larger audience to enjoy the New Testament with her. If the book be not a pedantic commentary on the Scriptures, it is soundly reinforced with the weighty authority and sound scholarship of the recognized authorities in Biblical literature.

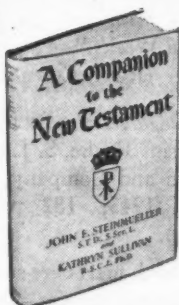
The body of the book is divided into twenty-one week plans for study of the New Testament. The various books are proposed for reading chiefly in the order of their writing. Miss Monro begins with the Acts of the Apostles, since it is the indispensable background to the portion of the New Testament written before it. At the conclusion of each chapter is a Scriptural reading for the week, and then some provocative thoughts intended to recapitulate the burden of the chapter. Throughout the book there are nuggets of valuable and always interesting information necessary for the complete understanding and enjoyment of the New Testament. Little time is spent on the controverted issues of Biblical study; the issue is stated with remarkable clarity and the reader is not lost in the maze of recondite themes and variations.

Clerical and Religious readers of the JOURNAL should offer a ready welcome to Miss Monro's book. Classes in Bible History will profit by a consultation with this text. It seems to be an ideal manual for Study and Discussion Groups who are interested in coming to a better appreciation of the New Testament. Father Lattey, in his Foreword, gives warm approbation to this book which is so consonant with the spirit and purpose of the Catholic Biblical Association. "Miss Monro," he writes, "now leads us to the Fount of all sanctity, and in a truly Catholic

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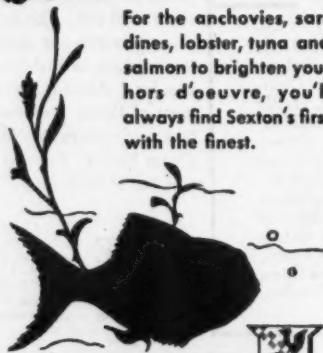
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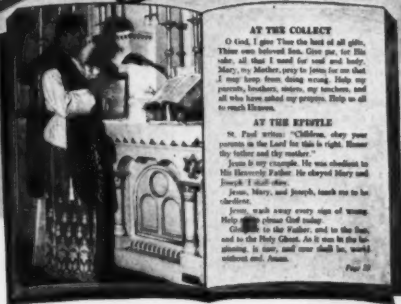
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